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ABSTRACT

The elements of Japan, including history, geography, economics, civics, and cultural studies, are in this collection of original lesson plans. The lessons are meant to provide original content about Japan to augment and supplement an existing unit of study and evoke a spirit of inquiry and introspection. The 24 lessons are as follows: (1) "Family Traditions and Practices in Modern Japan" (Mirian Acosta-Sing); (2) "It's Part of Being Japanese" (Sue Baines); (3) "The Hiroshima Greeting Campaign" (Mariam Baradar); (4) "The Use of 'Mizuhiki'" (Kristi L. Berndt); (5) "Signs and Symbols of Peace" (Margaret Calder); (6) "Japanese and American Families: A Comparative Study" (Mary E. Connor); (7) "Child Development and Education: Whose Responsibility?" (Jana S. Eaton); (8) "Japanese Consumerism: Consistencies, Changes, Challenges" (Sherry L. Field); (9) "The Japanese Cherry Tree: Global Roots and Local Blossoms" (Lisa Garrison); (10) "The Tale of Two Roadways" (Craig Hinshaw); (11) "How Powerful Is a Nuclear Bomb?" (Elaine Hood); (12) "Comparative Feudalism: Castles, Warriors and Shields of Europe and Japan" (Kurt Jacobs); (13) "Realizing Japan's Potential through Its Manufacturing Sector" (Judith Mackenzie Jesser); (14) "Technology and Change in Japanese Agriculture" (Perry Johnson); (15) "'Tokonoma': Beautiful Japanese Alcoves" (Cynthia Kintsler); (16) "Technology in Japan--Old and New" (Linda D. Labbo); (17) "Department Stores in Japan and the United States: A Comparative Study" (Linda K. Menton); (18) "'Tsunami': Waves of Devastation in Japan" (Donna Merlau); (19) "Textbooks and Censorship" (Julia Morris); (20) "'Manga' and More 'Manga'" (Leonard F. Nagler); (21) "Faster Than a Speeding Bullet Train" (Donna Nesbitt); (22) "The Grey Revolution: New Wrinkles in a Silver Society" (Mary G. Oppegard); (23) "Japan: A Key Player in the Global Petroleum Game" (Maureen Whalen Spaight); and (24) "What Is a Good Citizen?" (Susan Russell Toohey). (BT)

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Tora no Maki III

LESSONS FOR TEACHING ABOUT CONTEMPORARY JAPAN

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The opinions and information presented in these lessons reflect the observations and experiences of the 1997 Keizai Koho Center Fellows and do not necessarily reflect the positions or policies of the Keizai Koho Center or National Council for the Social Studies.

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NOTE: Many of the following lesson plans can be adapted for a variety of grade levels.

E *indicates that a lesson plan is suitable for elementary grades.*

M *indicates that it suitable for middle grades.*

H *indicates that it is suitable for high school grades.*

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Preface

One of the great joys in being elected President of National Council for the Social Studies (NCSS) was learning that one of my first responsibilities would be joining the 1997 Keizai Koho Center (KKC) Fellows on their visit to Japan as the official representative of NCSS. Having never traveled to Japan, I had looked forward to this experience from the time of my election in 1995. Joining U.S., Canadian, Australian, and British social studies educators in late June 1997, I and all of the KKC Fellows were escorted on a journey that touched mind, body, and soul.

From the first views of Kyoto and its magnificent array of temples to an initial ride on the "bullet train" to Hiroshima, the beauty of the ancient world and the impact of modern technology came jolting towards us with a rush. Entering Hiroshima and observing a city completely rebuilt from the horrors of war, but never forgetting its legacy, we were struck by the spirit of a people determined to both deal with their past and plan for the future. Boarding the ferry to Miyajima and staying overnight at Ryokan Iwaso transported all of us back to a time of simplicity and tranquillity. Traveling to Tokyo, with its broad urban sprawl that seems to begin just outside Hiroshima and stretch for miles on end we saw the rich mixture of agriculture and manufacturing that form the backbone of the modern Japanese economy. In between these excursions were visits to schools, industrial sites, museums, government and business offices and our home stay. The legacy of all these interactions will stay with each of us forever.

Throughout these excursions, the 1997 KKC Fellows were not only observing, listening, and gathering information about Japan, but they were also preparing for this publication. Note and picture taking were high on everyone's daily agenda. Various groups met to discuss how they might incorporate a day's activity into a usable lesson plan. Questions were asked to presidents of corporations as well as to school children.

In watching this group of social studies teachers work together, it was clear to me that these educators, and this publication would have a great impact on furthering the knowledge and understanding of Japan in schools throughout the United States. All of these efforts have gone into this publication.

Working with the teachers in this process were three team leaders who had been previous KKC Fellows: Lisa Garrison, Elementary School Team Leader; Kurt Jacobs, Junior High/Middle School Team Leader; and Mary Oppegard, High School Team Leader. Each leader ably assisted his or her team members in the development of diverse ideas and concepts into the lessons presented in this work.

In addition to the team leaders, Sherry L. Field was the Project Director for 1997. Her competence and expertise in curriculum development provided guidance to the Fellows in completing their tasks.

Since 1980 the Keizai Koho Center has worked with National Council for the Social Studies in promoting international education and understanding. On behalf of all KKC Fellows, from 1980 through the group I was privileged to accompany in 1997, I want to thank the Keizai Koho Center and Mr. Masaya Miyoshi, former President, for all that was done for us while in Japan. I would also like to thank Mr. Yukio Ishiguro, Senior Analyst in the International Affairs Department of KKC Tokyo and all the other members of the KKC staff for their time and effort in planning our trip.

I would also like to offer a special thank you to Linda Wojtan, Program Coordinator. Linda's knowledge about Japan, her attention to detail, and her love for this program make her a joy to be around. She is truly a bridge for cross cultural understanding.

In the 1997 Handbook of Hiroshima Akifuchu Senior High are a list of school objectives. Near the top of the list is one that best describes the vision of the 1997 KKC Fellows and their hope for this work—to foster a love of learning and the attitude to seek truth, thus producing creative members of society. The 1997 KKC Fellows hope all who read and use this work will do so in this spirit.

Dr. Richard A. Diem, President
NCSS
Washington, D.C.
April, 1998

Introduction

It has stopped raining
A rainbow bridge is stretched
*Across the sky**

The 1997 Keizai Koho Center Fellowships study tour to Japan marked the 18th consecutive year that educators from the United States, Canada, and Australia have shared the remarkable learning experience that is a first visit to Japan. The program is sponsored by the Keizai Koho Center (The Japan Institute for Social and Economic Affairs) and is conducted in cooperation with National Council for the Social Studies (NCSS). This year, KKC Fellows were joined for the first time by educators from the United Kingdom. Our group, 26 strong, bridged the past and present, and looked eagerly toward the future and relationships forged between our new Japanese colleagues and ourselves. We admired the breathtaking beauty of centuries-old temples and shrines in Kyoto and Miyajima and celebrated learning about the present with visits to businesses, corporations, government officials, and schools in Hiroshima and Tokyo. We welcomed the opportunity to engage in focused, small group conversations with Japanese business people; women "life reporters," an outreach and information-gathering group of women organized by the Keizai Koho Center; and social studies educators.

Tora no Maki III completes the trilogy of powerful, integrative, challenging, and original lessons developed by Keizai Koho Center Fellows. We recognize that a study of Japan should encompass all of the elements of the country, including history, geography, economics, civics, and cultural study. The lessons contained herein are meant to provide original content about Japan to augment and supplement an existing (or in-preparation) unit of study. We intend our lessons to evoke a spirit of inquiry and introspection, coupled with an existing unit of study and supplemental materials the teacher may already have on hand. While each Fellow focused her or his lesson toward particular grade levels or content areas, most could easily be adapted to suit individual needs in the classroom. We encourage you to make use of the content focus of the lessons, which incude four of the ten themes from the NCSS Curriculum Standards for Social Studies: Power, Authority, and Governance (Strand VI); Science, Technology, and Society (Strand VIII); Global Connections (Strand IX); and Civic Ideals and Practices (Strand X).

Each Fellow selected a topic about which they sought to research and create a lesson or series of lessons for *Tora no Maki III*. Visiting Japan made it possible for all of the Fellows, including myself, to conduct that research from an "insider's perspective" in order to make these lessons as realistic and accurate as possible. We could not have completed the task alone, and our most sincere gratitude is due our generous and helpful Japanese hosts, the staff of the Keizai Koho Center and Keidanren, our homestay families, and the many others who kindly answered our questions and from whom we sought information. We fully appreciated the advantage of being in the unique position to be "learners" in such a remarkable "classroom" as Japan.

Special thanks are in order to Mr. Atsuo Ueda, former Managing Director and now Senior Counselor of the Keizai Koho Center; Mr. Yukio Ishiguro and Mr. Takeshi Suzuki, who thoughtfully planned our itinerary, traveled with us, and never seemed to tire of endless questions; Mr. Yoshitaka Arai, Ms. Ikuyo Watanabe, and Ms. Mami Hirano, who helped us with our research and were kind teachers; and Ms. Kikue (Chryssie-san) Kurosaki, who guided the Fellows with warmth, spirit, and enthusiasm.

Linda Wojtan serves the Keizai Koho Center Fellowship Program as Coordinator in the true spirit of international friendship and understanding. Linda's years of experience working with the Fellowship Program have provided inspiration and knowledge to hundreds of Fellows fortunate enough to travel and learn from her. The time and energy she devotes to making the Fellowship Program a vital, important, and successful endeavor are to be commended, and her contributions to each Fellow's lesson and project are innumerable.

The project team leaders contributed a warm spirit of collegiality to their team members, and deserve recognition for their leadership and accomplishments. Mary Oppegard directed the high school team with enthusiasm and aplomb; Kurt Jacobs offered assistance to his middle school team and other team members whenever possible; and Lisa Garrison shared her creative flair to enhance the work of the elementary group. It was a pleasure to work with such dedicated, sensitive, and caring educators.

Each of the *Tora no Maki III* lessons have been carefully read for content accuracy and additional cultural information by Mary Hammond Bernson, associate director of the East Asia Center at the University of Washington in Seattle; Linda Wojtan, Program Coordinator; Keizai Koho Center staff members; and myself. Richard Wilson of Intelligent Tool and Eye created the imaginative layouts and graphics for each lesson.

Finally, we hope that these lessons engage your students in inquiry, knowledge development, wonderment, and comprehension. The joy and honor we feel in providing them for *Tora no Maki III* is in knowing that what we learned does not stop with us, but provides a bridge of understanding to classrooms across the world.

SHERRY L. FIELD, Project Director

* Haiku by Mariko Nishimoto in *Haiku by the Children* (1995), JAL Foundation, pg. 79.

Language Note:

In order to enhance readability and comprehension, a simplified Romanization system for Japanese words is used in this volume. In the case of names, the given name is followed by the family name.

TORA NO MAKI (SCROLL OF TIGER)

Origin

The "Scroll of Tiger" originated from an old Chinese tactical manual for military use before the 9th Century C.E. The manual consisted of six volumes, one of which was titled: "TIGER". A Buddhist high priest returned from China and introduced the manual to Japanese feudal lords in the late 11th Century.

Meaning

1. A manual or reference book containing expertise on a particular subject.
2. Manuals or books especially designed for teachers as guides in teaching.
3. Quick reference booklets.

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Family Traditions and Practices in Modern Japan

by Dr. Mirian Acosta-Sing
The Mott Hall School, New York, New York

NCSS STANDARDS

I. Culture

- a. compare similarities and differences in the ways groups, societies, and cultures meet human needs and concerns;
- b. explain how information and experiences may be interpreted by people from diverse cultural perspectives and frames of reference;
- d. explain why individuals and groups respond differently to their physical and social environments and/or changes to them on the basis of shared assumptions, values and beliefs;
- e. articulate the implications of cultural diversity, as well as cohesion, within and across groups.

IV. Individual Development and Identity

- e. identify and describe ways regional, ethnic, and national cultures influence individuals' daily lives;

V. Individuals, Groups & Institutions

- b. analyze group and institutional influences on people, events, and elements of culture.

IX. Global Connections

- a. describe instances in which language, art, music, belief systems, and other cultural elements can facilitate global understanding or cause misunderstanding.

OVERVIEW

The United States and Japan embrace similar political and economic systems in many respects, but they have different traditions, cultures, and social norms. In spite of modern life in Japan, many families keep traditions which have been part of Japanese culture for centuries. In an effort to offer students insights into contemporary Japanese society and culture, this lesson focuses on traditions and customs which are still practiced in family life today. The lesson is designed to serve as an introductory lesson on Japanese traditions and culture. This lesson will help students understand the important role that Japanese customs and traditions continue to play in many Japanese homes today. Students will gain information on four selected family traditions that reflect important values and practices in the Japanese home. By understanding how families live in modern Japan, students will be able to understand how family traditions compare and contrast with their own family traditions and develop deeper understanding of how and why groups of people differ from one another in their customs and traditions.

RECOMMENDED GRADE LEVEL/COURSE PLACEMENT

This introductory lesson has been designed for use in a middle school level social studies unit on Japan. The activities can be adapted and modified for the elementary level.

OBJECTIVES

Knowledge—Students will:

- learn information about selected traditions which continue to play an important role in the Japanese family today.
- understand and draw conclusions about the similarities and differences between their own family traditions and the traditions of Japanese families.

Attitude—Students will:

- gain an understanding and appreciation for the traditional values of another culture in a period of rapid societal change.
- cultivate an attitude that respects the culture and traditions of other countries.

Skills—Students will:

- list and explain traditional practices and customs associated with family life in contemporary Japan.
- explore and describe similarities and differences between American traditions and Japanese traditions.
- analyze and respond to a selected reading on traditional family practice.
- engage in a cooperative learning activity which involves a study group.

RECOMMENDED TIME ALLOTMENT FOR INSTRUCTION

Two class sessions as part of a unit on Japan

MATERIALS/RESOURCES NEEDED

Appendix 1: Carousel Brainstorming Process

Appendix 2: *Ofuro:* More Than Just Scrubbing Clean in the Bath

Appendix 3: *Kome* (Rice)

Appendix 4: *Obento:* Lunch in a Box

Appendix 5: *Tsutsumu* (Wrapping)

Newsprint and Markers

PROCEDURE

A. Inform class that they will begin their study of modern Japan by learning about family traditions and customs. Explain to students that in spite of rapid changes in Japan today, there are many traditions and customs which are practiced, celebrated, and preserved by Japanese families.

B. Begin lesson by discussing the concept of "traditions." Elicit from the students the meaning of the word by using a Graphic Organizer (semantic map) which allows students to provide word associations to the term or conduct an informal discussion to explain the concept of "traditions."

C. Explain to the class that they will further explore the concept of "traditions" by engaging in an interactive activity called Carousel Brainstorming in which they will respond to several questions related to the issue of family customs and practices. This activity will allow students to explore and generate ideas and responses to questions related to how cultural differences are expressions of an individual's cultural heritage.

1. Follow the procedures for Carousel Brainstorming outlined in Appendix 1 and post four sheets of newsprint on the walls, five to seven feet apart. Write one of the following questions at the top of each sheet of newsprint, leaving the rest of the sheet blank. The blank portions are for the students to write the responses to the questions.

   QUESTION #1: Name items we still use today even though we have a modern gadget to do the same thing.

   QUESTION #2: What are some family traditions which you value and practice today?

   QUESTION #3: Why is it important to maintain traditions which have been part of your culture for hundreds of years?

   QUESTION #4: In today's rapidly changing world, how can we hold on to family traditions that are important for you to pass on to your future children?

2. Review process and guidelines for brainstorming activity to make certain all students understand the steps. It might be helpful to put Carousel Brainstorming steps on a chart for the class to see.

3. Divide the class into four groups (since there are four questions) and ask each group to stand by a sheet of newsprint. This group will remain together throughout the activity. Select a recorder who will record responses of the group on the blank sheet of newsprint. The idea is to have one student recording, and the remaining members of the group brainstorm ideas on the topic for two minutes.

4. Have each group brainstorming at a different sheet in response to a question. At a signal, at the end of two minutes, each group moves clockwise one to the right to the next question. Groups then brainstorm for two minutes at the new sheet and add to the ideas of the previous group before them. Movement continues until all four groups in the room have brainstormed on all four questions.

5. At the conclusion of this activity, have all students circulate and read the responses of all four groups. Based upon the results, ask students to draw conclusions about their thoughts and ideas to the central topic of family traditions and customs in a rapidly changing society.

D. Next, divide the class into groups of four students to prepare for a cooperative learning and reteaching activity utilizing the Jigsaw method and Appendices 2-5.

E. Provide closure to the activity and lesson by sharing what the students learned about Japanese family traditions and values. Guide the students in a discussion which allows students to compare and contrast customs and family traditions still valued and practiced in Japan with family traditions they value in their own culture. Lead a concluding class discussion by encouraging the class to reflect on what they learned about important family traditions and the role they play in the family unit.

ASSESSMENT

- Assess the quality of the discussions during the conclusion of the lesson. Evaluate factors such as depth of understanding, oral summaries, and quality of responses.
- Assess student participation in class discussions and activities, particularly students' contributions to the cooperative group activity.

EXTENSION AND ENRICHMENT

- Research family traditions and customs from various cultures and countries and write a report that compares and contrasts similarities and differences.
- Interview community people and family members to investigate and research what cultural traditions they think are important and how they are practiced and maintained?
- Take class to a Japanese restaurant to enjoy a traditional Japanese meal.
- Engage the class in role-playing simulations of selected traditional Japanese artistic and cultural customs.

- Establish a Learning Center in the classroom to examine pictures, artifacts, books, and other items related to the selected traditions discussed in the lesson.
- Students can access the Internet and establish an e-mail key pal project with students in Japan to discuss the issue of traditions and customs.

SUPPLEMENTAL RESOURCES

Bowring, Richard and Peter Kornick. (eds.). *Cambridge Encyclopedia of Japan.* New York: Cambridge University Press, 1993.

Brooks, Elizabeth. *Guide to Teaching Materials on Japan.* Bloomington, Indiana: National Clearinghouse for U.S.-Japan Studies and the ERIC Clearinghouse for Social Studies/Social Science Education, 1994.

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CITATIONS/BIBLIOGRAPHY

"A Day in the Life—*Ofuro:* More than Just Scrubbing Clean in the Bath," *The Japan Forum Newsletter,* No. 6, February 1996, pp. 14-15.

"A Day in the Life—*Kome* (Rice)," *The Japan Forum Newsletter,* No. 9, August 1997, pp. 16-17.

"A Day in the Life—*Obento:* Lunch in a Box," *The Japan Forum Newsletter,* No. 5, August 1995, pp. 14-15.

"A Day in the Life—*Tsutsumu* (Wrapping)," *The Japan Forum Newsletter,* No. 10, February 1998, pp. 10-11.

APPENDIX 1:
CAROUSEL BRAINSTORMING ACTIVITY

Directions for Carousel Brainstorming.

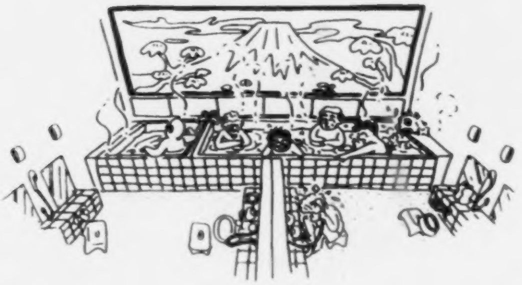
1. For a group of 30, divide into 6 groups of 5.
2. Post six sheets of newsprint on the walls, five to seven feet apart.
3. Write a topic or question on each sheet of newsprint.
4. Ask a group of five people to stand by each sheet of newsprint. This group will remain together throughout the activity. One person records, and the remaining four brainstorm ideas on the topic for two minutes.
5. You now have six groups all brainstorming a different topic.
6. At a signal, at the end of two minutes, every group moves one sheet to the right. Groups then brainstorm at this new sheet for two minutes. Movement continues until all groups in the room have brainstormed on all six sheets of newsprint. Each group adds to the ideas of the group before them.
7. At the end of the activity (15-20 minutes), there is a "gallery walk" where the participants may circulate and read what other groups have had to say in each section of the room.

APPENDIX 2:
OFURO: MORE THAN JUST SCRUBBING CLEAN IN THE BATH

A DAY IN THE LIFE

Ofuro : More than Just Scrubbing Clean in the Bath

Public Bath (銭湯 Sento)



Large public baths are fixtures in many urban neighborhoods. Their existence is recorded as far back as the mid-eighth century, when they began as free bath facilities for the community of people in residence at large temples. Men and women at this time used the same bath. In the Edo period (1603–1867), about 600 public baths provided washing facilities and places for socializing for the more than one million people who lived in the city of Edo (now Tokyo).

Public baths were an essential part of most people's lives until the 1970s, by which time most households had their own baths, as did many more apartments. The number of public baths nationwide declined from more than 23,000 in 1964 to fewer than 10,000 in 1991.

Modern public baths have separate facilities for men and women. Admittance is about ¥360. Some of the more up-to-date places also have a sauna and other health facilities.

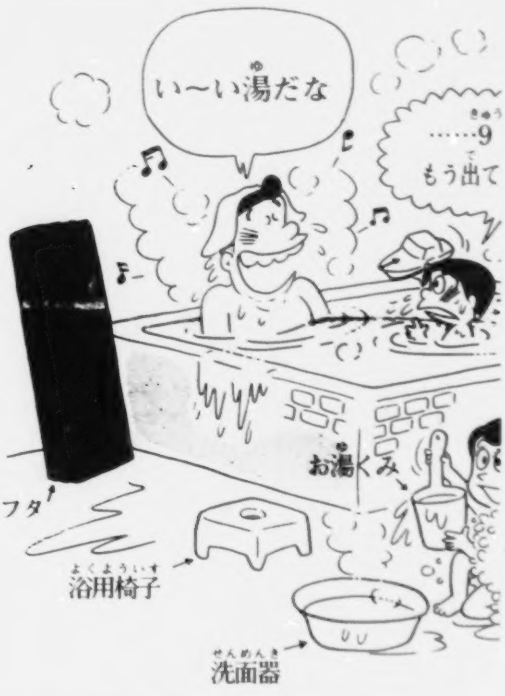
Japan is one of the few places in the world where groups of people bathe together. Many people with baths in their own homes still visit the *sento* in search of a place to socialize with their neighbors. Among the young set, however, bathing communally has become a source of embarrassment, and children on overnight school trips are sometimes seen wearing their bathing suits into the bath. Perhaps Japan's bath culture is changing.

SOURCE: *The Japan Forum Newsletter,* No. 6, February 1996, pp. 14-15.

After returning from a trip abroad, the first thing most Japanese want to do is eat a good meal (with rice, of course) and take a long bath. Japanese are fond of soaking in the tub. According to one survey, 88% of Japanese said they liked taking baths.

In a Japanese bath, an extra-deep tub is filled to the top with very hot water, in which you sit submerged up to the neck. Most people spend about half an hour in the bath every night. Most children take their baths with their father or mother until they are in the upper grades of elementary school. The family tub is an important place for parent-child communication.

Why did Japan develop its particular style of bathing? One answer might be the climate. Japan's summers are hot and humid, and its winters are cold. Hot baths wash the body's sweat off in the summer and warm the body up in the winter.



Bath Etiquette

Here we introduce the standard approach to taking a Japanese bath. In the Japanese "bathroom," a separate room from the toilet, the tub is sunk halfway into the floor. Because the bath water is only used for soaking (not for washing), all members of the family take turns using it. You wash in the area outside of the tub; do not enter the bath unrinsed or wash yourself in the bath water. Towels in the bath are also a no-no.

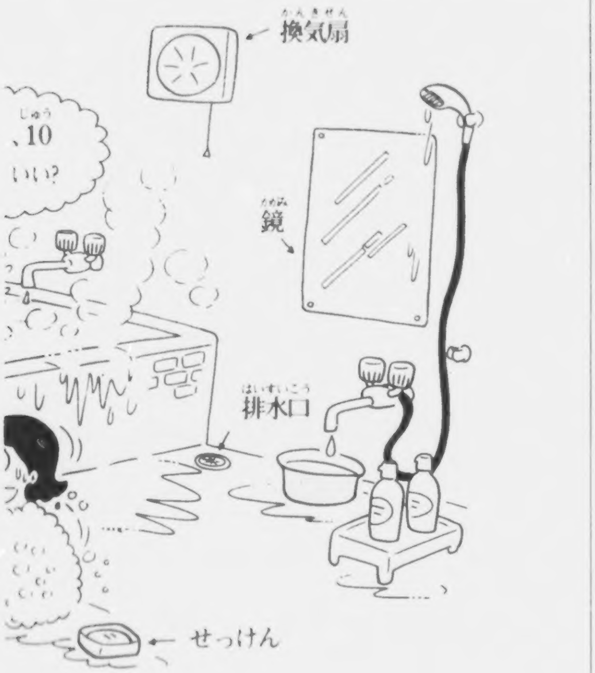
(1) Rinse your body off outside the tub. Use a washbowl to scoop hot water out of the tub to rinse yourself with.

(2) Get in the bath. The water temperature should be between 38°C and 42°C, and the water should be deep enough that an adult can sit submerged up to the neck.

APPENDIX 2 (CONTINUED):
OFURO: MORE THAN JUST SCRUBBING CLEAN IN THE BATH

Another answer might be Japan's volcanoes. Japan is famous for its number of volcanoes, many of which are still active. In many places, hot water bubbles up from underground. These hot springs, and the presence of many fast flowing rivers with clean water, have influenced the development of Japan's bath culture.

Japanese use their baths not only to get clean but to maintain their health by warming themselves up and stimulating their circulation. Because the body is washed outside the bath, the bath water stays clean and deeply refreshing. In the hot springs or the public bath, everybody bathes in the same water, creating an unclothed companionship that facilitates amiable communication. In a bath, you can relax, recover from exhaustion, rid yourself of stress. No wonder Japanese love their baths.



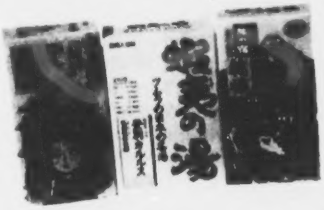
Fifty years ago, tubs were made of wood, but nowadays they are made of tile, plastic, or stainless steel.

(3) Get out of the bath, sit down (on the low stool provided or on your knee(s)—not, in other words, with your bottom directly on the floor), and wash yourself thoroughly. You can wash your hair now, too. Use the shower or water from the bath to clean any remaining soap or shampoo from the floor; the floor, which is usually made of tile or plastic, is fitted with a drain, so you may use as much water as you like.

(4) Get back into the bath and warm yourself up thoroughly. When you get out, don't pull the plug. Replace the cover over the bath so that the water does not get cold for the next person.

Hot Springs (温泉 Onsen)

▲ A pamphlet for an onsen tour



Hot springs, or *onsen*, are 25°C or hotter or have a certain amount of mineral content. As of 1990, 2,300 hot springs in Japan met these criteria. Full of sulphur, calcium, sodium, and other minerals, the water is efficacious against rheumatism, high blood pressure, diabetes, and other illnesses. The medicinal powers of hot springs are recorded as far back as the eighth-century. Buddhist priests also used hot springs as part of a ceremony of purification.The areas around famous hot springs support large resorts with numerous inns and hotels. One can also enjoy nature while soaking in an outdoor hot springs bath known as a *rotemburo*. Travel magazines often carry special features on hot springs, and hot springs tours run by travel agents are popular with young people and old people.

You can try some of the most famous hot springs from the comfort of your own tub. Just tear open a store-bought packet of minerals named after the hot spring of your choice and pour it into your bath. But beware—the color and aroma of such commercial bath salts usually have nothing to do with the real thing.

Language Immersion: Bath-Inspired Vocabulary

Yukata (浴衣 Bathing Clothes)
A summer kimono made of cotton. In the Heian period (794–1185), it was used as an after-bath robe, but by the Edo period it became summer casual wear. Today, yukata are worn both at summer festivals or for fireworks displays and at inns and hotels in place of pajamas.

Hadaka no Tsukiai (はだかのつきあい Naked Companionship)
A friendship in which nothing is hidden, as when people take a bath naked together.

Furoshiki (風呂敷 Bath Spread)
A 70- to 220-square cm piece of silk or cotton cloth. In the Edo period, people would wrap their washbowls in these cloths to take to the public bath; when they changed clothes they would stand on one of these spread on the floor and then wrap their clothes in the cloth. That's how the *furoshiki* got its name. This multipurpose cloth can be used to wrap and carry anything of any shape, from vegetables to a jar. Nowadays, the furoshiki has been replaced as a way of carrying things by bags .

Yumizu (湯水 Hot and Cold Water)
Something that is everywhere. Example: He uses money like hot and cold water (in English: as if it grew on trees; as if it were water).

Illustration (family): Yoshiteru Iizuka
Illustration (sento): Urban Life Research Institute, Urban Life Report No.15.,1989
Reference: *Wagaya no Ofuro 50 Nen-shi1995*. Furo Bunka Kenkyu-kai
There's a Hippo in My Bath! Kyoko Matsuoka.
Illus. Akiko Hayashi, Doubleday & Co . Inc ., U.S.A., 1989

APPENDIX 3:
KOME (RICE)

A Day in the Life

Kome
Rice

People in every part of the world eat rice in different ways: the Chinese *chaofan*, the Indonesian *nasi-goreng*, the Korean *kukpap*, the Mexican chili con carne, the Spanish paella, and Japanese *onigiri*. In Japan rice is not only one of many foods, but the most important staple of the diet and the centerpiece of almost every meal.

Where did rice come from?

Rice is eaten not only in Japan but is the staple of people's diets throughout Asia. Nine thousand years ago it was already being cultivated from India to the region of present-day Yunnan Province in China. Rice agriculture subsequently spread in all directions, and was introduced to Japan about 4,000 years ago.

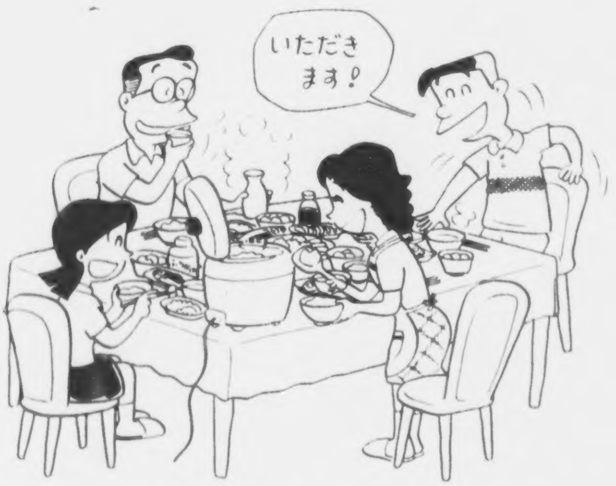
What kind of rice is eaten where you live?

Rice can be broadly divided into two varieties; *japonica* and *indica*. The rice consumed in Japan is almost always of the short-grained *japonica* variety, which is more glutinous and sticky when cooked. *Indica* strains of rice are generally long-grained and drier and lighter when cooked. There is also a category of rice native to Africa. One popular way of eating rice in Japan is as *onigiri*, balls or triangles of rice packed firmly by hand or in a mold, and this is possible because of the sticky quality of the *japonica* variety. Ways of cooking and serving rice clearly vary for each variety of rice.

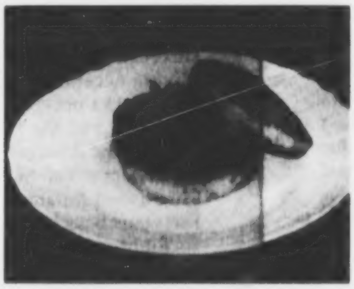
What types of grain are eaten where you live? How are they related to the climate in your area?

Japan's climate is characterized by hot summers and abundant rainfall. This provides an ideal environment for cultivating rice or, as the Japanese call it *kome*. *Kome* is grown in paddies in Japan and some parts of East Asia, and archaeological evidence indicates that the Japanese first began to live in fixed settlements after they acquired the techniques of wet-rice cultivation.

Population naturally concentrated in areas suited to this type of farming, villages were created, and a society gradually developed that centered on the cycle of rice cultivation. Until the mid-nineteenth century the size of a local lord's estate was measured by the amount of rice it yielded, and the stipends of government officials and samurai as well as the taxes levied on farmers were paid in rice. In that sense, *kome* was as precious as money.



The family is gathered for the Saturday evening meal, even Father, who usually has to work overtime and rarely gets home in time for dinner with the family on weekdays. Tonight's menu consists of rice, miso soup, grilled fish, deep-fried chicken, and salad. The container marked "*furikake*" contains a bonito-flake-flavored seasoning for sprinkling on rice. There are several varieties of *furikake*, made with *nori* (seaweed), salmon flakes, and other ingredients. Shoyu, another important seasoning, is on the table to be added before eating. Each place is set with individual servings in separate bowls and plates. Each member of the family has his or her own chopsticks and rice bowl. The eldest child has just come home late from *juku* (cram school). In a hurry to sit down and eat, he doesn't forget his "*itadakimasu!*" The customary words spoken before starting to eat, it expresses gratitude for the meal one is about to partake. Usually, everyone says "*itadakimasu!*" together after sitting down to eat. His sister, a few years younger, loves the deep-fried chicken on the menu tonight. In accordance with good Japanese manners, she holds her bowl in her left hand as she eats her rice. Mother serves up a bowlful of rice for her late-arriving son. Serving rice at the table is usually the mother's job. Father is in a good mood, enjoying sake, rice wine, with his dinner. As each person finishes, they say "*gochisôsama*," expressing appreciation and gratitude for the meal.


Iizuka Yoshiteru

Raisu bâgâ, rice burger. Fast foods made from rice are starting to come on the market.

Onigiri, rice ball

SOURCE: *The Japan Forum Newsletter*, No. 9, August 1997, pp. 16-17.

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APPENDIX 3 (CONTINUED): *KOME* (RICE)

Most of the festivals that Japanese celebrate today began long ago when people gathered in the fields to pray for a bountiful harvest. *Shōgatsu*, or New Year's, was actually a ritual to honor the rice god. Even today, all forty-seven prefectures in Japan grow rice. The country's total annual rice production for 1995 was approximately 11 million tons, which represents 30 percent of total agricultural production. Rice-growing is a key Japanese industry, and until recently a government license was required to sell rice.

What food is important to you?

If you take a close look at daily life in Japan, you will find that a great many commodities are made from *kome*, ranging from breakfast foods, ready-to-eat *bentō* (box lunches), and *onigiri* to frozen prepared fried rice, pilaff and casseroles, snacks like rice crackers (*senbei*) and rice cakes (*mochi*), sake (rice wine), seasonings, and even soap. Institutionally served school lunches are sometimes rice-based. Gift coupons for rice are one way of expressing gratitude for favors done. An electric rice cooker is an essential appliance of the Japanese home.

The average Japanese adult consumes mostly at least one bowl of *gohan*, or cooked rice, a day. Japanese rice-based provisions went to outer space with the first Japanese female astronaut, Mukai Chiaki, when she joined the crew of the Space Shuttle in 1994. When the Great Hanshin Earthquake caused Japan's greatest postwar domestic crisis in 1995, volunteers distributed *onigiri* as emergency rations for the victims. And almost every Japanese has memories of being nursed by their mothers while suffering one illness or another with nutritious, easily digestible *okayu* or rice porridge. *Okayu* is also the first solid food fed to babies. Since the end of World War II, consumption of bread and other starches in Japan has increased while that of *kome* has decreased, but recently young people have begun to recognize that rice is a nutritionally well-balanced food that can be included as part of a healthy diet.

For Japanese, moreover, *kome* is not merely a food; it affects their daily lives in various ways. The word *furusato* or "home" conjures up images of a rice-paddy dotted rural landscape even for people who were raised in the city. Its culture and traditions deeply embedded in four millennia of life on the Japanese archipelago, *kome* in many ways represents the heartland of the Japanese spirit. •

Tanbo, a paddy field where rice is grown by the wet-rice cultivation method

Mochi, rice cake. Made of pounded glutinous rice (*mochigome*), *mochi* are customarily eaten at *Shōgatsu* or New Year's. This is a special New Year's decoration made with *mochi* as the centerpiece.

Typical breakfast fare. (This is a traditional Japanese breakfast, although many people eat bread or cereal, too.)

Sake, wine made from rice

APPENDIX 4:
OBENTO: LUNCH IN A BOX

A DAY IN THE LIFE

Obento: Lunch in a Box

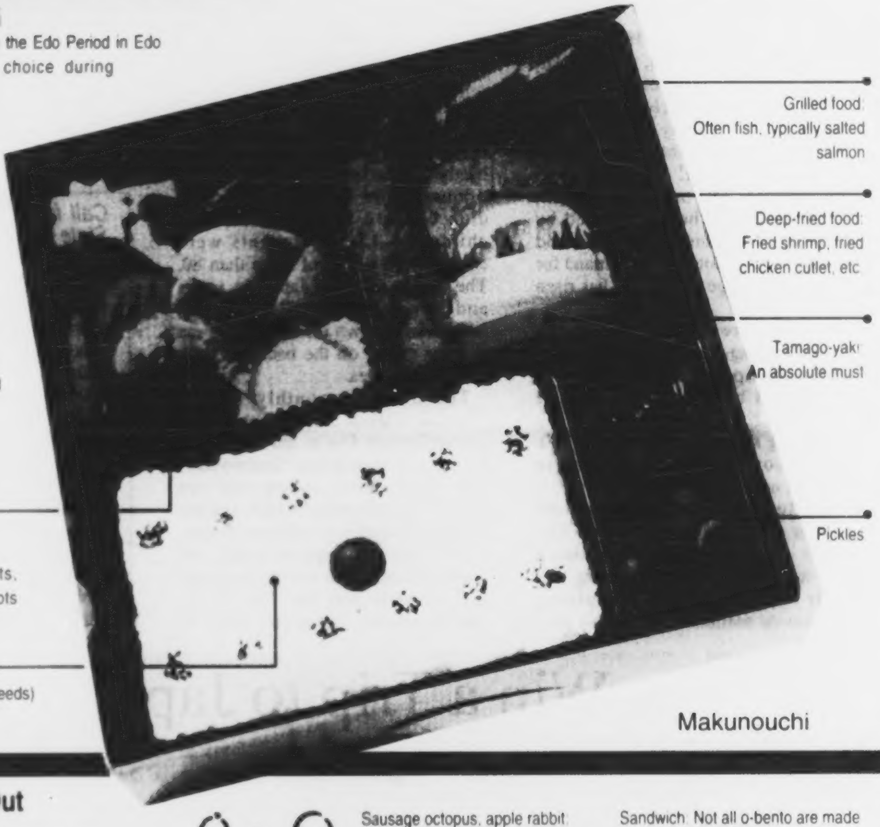
O-bento is a boxed meal that can be taken anywhere, be it school, work, excursions, train trips, sports meets or cherry blossom viewing.

O-bento come in all kinds: they are made at home, ordered out and delivered, bought at the *bento* store, eaten at a restaurant. They are usually eaten for lunch, but they can also make a satisfying meal if you are doing overtime at the office. At home, making the o-bento is a morning task that usually falls to the mother or wife, who packs them for her husband and children to take to work and school.

Rice, Japan's staple food, generally accounts for a large portion of each o-bento; *o-kazu*, or side dishes, are added to suit personal taste or nutritional needs. O-kazu are often made of

Makunouchi 幕の内弁当

The makunouchi bento emerged in the Edo Period in Edo (now Tokyo) as the meal of choice during intermission at the kabuki theater (the word "makunouchi" means the interval between acts). Makunouchi is now a standard type of o-bento available at train stations, bento shops and almost anywhere else. The rice is shaped into little cylinders and sprinkled with sesame seeds. *Tamago-yaki* (sweet omelet) is typically included, as is grilled fish, *kamaboko* (boiled fish paste) and many other kinds of foods.



Grilled food: Often fish, typically salted salmon

Deep-fried food: Fried shrimp, fried chicken cutlet, etc.

Tamago-yaki: An absolute must

Pickles

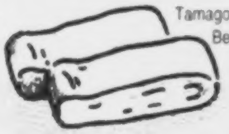
Stewed food: Vegetables often include carrots, *shiitake* mushroom, bamboo shoots and taro

White rice (sprinkled with sesame seeds)

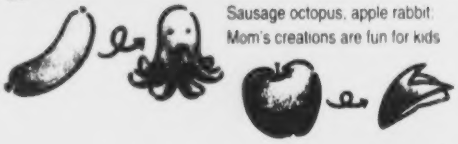
Makunouchi

O-bento Inside and Out

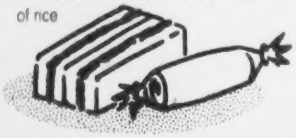
Inside:



Tamago-yaki: Best-loved



Sausage octopus, apple rabbit: Mom's creations are fun for kids

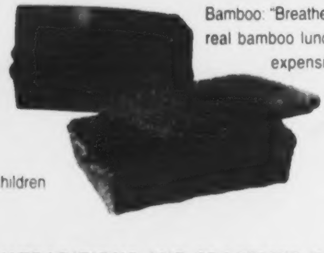


Sandwich: Not all o-bento are made of rice

Outside:

A typical *bento-bako* (lunch box): Microwaveable and spill-proof, with removable chopsticks built into the lid

Child's lunch box: Fun design for children



Bamboo: "Breathes" well. Nowadays real bamboo lunch boxes are very expensive, and most are made of plastic

SOURCE: *The Japan Forum Newsletter*, No. 5, August 1995, pp. 14-15.

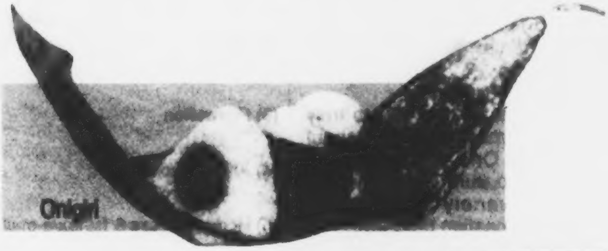
APPENDIX 4 (CONTINUED):
OBENTO: LUNCH IN A BOX

fresh, colorful, in-season ingredients, arranged appetizingly in the bento box. An economical and practical answer to lunch, o-bento do not require refrigeration, and taste delicious even after they have cooled off.

History

Before the Edo Period (1600-1868), o-bento was the purview of travelers and outdoor laborers. Their simple lunches consisted of dried rice, rice balls, or a sweet potato wrapped in leaves or bamboo sheaths. The much more elaborate *makunouchi* bento, eaten during intermission at performances of kabuki plays, made its first appearance in the Edo Period. It was also during this period that o-bento began to diverge from its functional roots, and it became de riguer to bring extravagant meals packed in layered, lacquered boxes on excursions. This typically Japanese approach to food — making it so delicious-looking you could eat it with your eyes — has carried over to the sumptuous o-bento that are served today in high-class Japanese restaurants. In the Meiji Period (1868-1912), *ekiben*, or o-bento that can be bought at the railway station (*eki*), became popular. Nowadays, o-bento are sold everywhere, from convenience stores to the best Japanese restaurants.

In this issue, we look at three kinds of o-bento: the basic rice ball (*onigiri*), the deluxe makunouchi bento, and that must-have on a train trip, the ekiben.



Onigiri おにぎり

The word o-nigiri, meaning rice ball, comes from *nigiru*, a verb meaning to grasp or grip. In the Heian Period (794-1192), o-nigiri were known as *tonjiki*, or soldier's meal, because they were eaten on the go by members of the military. They are also called *o-musubi*, (from *musubu*, a verb meaning to tie) and *nigirimeshi* (*meshi* means rice). To make o-nigiri, rice is shaped by hand into round, triangle or cylindrical shapes; in the center of each is *umeboshi* (pickled plum), *tsukudani* (food stewed in soy sauce), salmon, *katsuoboshi* (dried bonito) or some other filling. The ball of rice is lightly salted; usually it is wrapped in *nori* (dried seaweed), but it can also be sprinkled with sesame seeds.

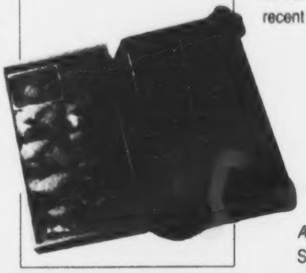
Made from Japan's staple food, o-nigiri are easy to carry, and they keep for a long time. Japanese rice is sticky, so forming a ball of rice that holds its shape is no problem. The rice is compressed into a ball while it is still hot; the addition of salt helps preserve o-nigiri, and an umeboshi filling acts as a anti-bacterial. Tuna salad and other unusual fillings are a relatively recent invention, giving o-nigiri an intercultural flavor.

Toge no Kamameshi
(Yokokawa, Gunma Prefecture):
This rice-and-vegetable
one-pot is famous for
its special container

Ekiben

Ekiben 駅弁

It is generally held that the first ekiben was sold in 1885 at Utsunomiya Station (Tochigi Prefecture): it consisted of o-nigiri and *tsukemono* (pickles). In Japan, where the railway system was faster to develop than dependence on private vehicles, ekiben, which featured local specialities, became a pleasurable part of long train trips. You can buy them at the station and in the long-distance train or Shinkansen. Department stores also put on ekiben fairs at which one can buy specialities from all over the country. Ekiben are packed with regional dishes of the area in which the station is located, and sometimes even the box it comes in reflects the taste or history of the locality in which it was made.



Aji no Oshizushi (Ofuna, Kanagawa Prefecture):
Sushi makes a popular o-bento

Box Lunch Lingo

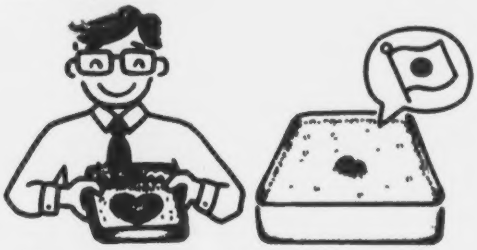
Hinomaru Bento (Rising Sun Bento): A rectangular box of white rice with an umeboshi in the center. A popular meal in the lean years before the war, hinomaru bento is hard to find nowadays.

Hayaben (Early Bento): Hayaben are popular at high school, especially among boys, but you will never find them on sale in the store. Hayaben is a bento that you eat early (*hayai*) because you can't wait until lunch time.

Aisai Bento (Beloved Wife Bento): A bento made for a husband by his wife. Makes your co-workers envious, but their good-natured razing might make you feel embarrassed.

Tebento (Bento-in-hand): Originally meaning to bring your own lunch to work, it has come to mean working for free (*tebento de hataraku* = to work on a volunteer basis).

Hokaben (Hot Bento): Originally a contraction referring to a bento chain store called Hoka Hoka Bento, hokaben now refers to any takeout o-bento. *Hoka-hoka* means "piping hot."



Reference: Maria Rodriguez del Alisal "Japanese Lunch Boxes" 1994
Illustration: Miya Soda
Photos of lunch boxes: Monthly magazine *dancyu*

APPENDIX 5:
TSUTSUMU (WRAPPING)

A Day in the Life

包む

Tsutsumu

(Wrapping)

When giving gifts or sending presents, it is customary in Japan to accord special care not only to the contents but to the way a gift is wrapped and the wrapping itself. So, when a Japanese gives someone a present, they may feel taken aback if the recipient tears the package apart without thought for the wrapping, even when they know the person does not mean to be rude. In Japan the polite way to open a present, especially in the presence of the giver, is to undo it carefully, without tearing the paper, and some people neatly fold the paper, saving it for reuse.

"Wrapping" things is more than a convenience in Japan. It is something to which people give special thought and care. Let us consider the meaning of wrapping in Japanese culture, looking at how it is a part of daily life.

Tsutsumu

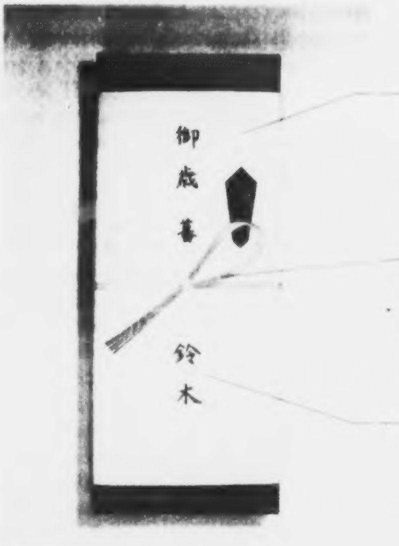
Wrapping (*tsutsumu* 包む) or tying/binding (*musubu* 結ぶ) things has special meaning in the context of Japanese ritual and belief, signifying not only enveloping something with a covering but demarcating it as special and sacred. The significance of *tsutsumu* can be explained as an act that marks offerings as pure and clean and separates them from dirt or defilement. It is said, moreover, that *tsutsumu* derives from the word *tsutsushimu* 慎む, which means to be discreet and restrained, and to show respect.

Tsutsumu, or wrapping things, is done not only to keep them clean and protect them from harm, but also to express the giver's heartfelt respect for the person they are presented to; *tsutsumu* signifies the spirit of giving not only some material thing but feeling from the heart.

Gift-giving

Although the many very specific ways once used for wrapping things are not as widely known today as in the past, the spirit of those traditions is still prized. Even young people are particular about the color and type of ribbons and paper used to wrap birthday or anniversary presents and bouquets or flowers sent to others. Often the wrapping is done very simply with a minimum of paper and tape, making the gift easy to unwrap. It is sometimes said that Japanese gifts are over-wrapped, with various inner layers and very complicated folds, but people do prize and reuse good paper in which they have received gifts.

The main occasions of gift-giving in Japan are what are known as "seasonal greetings," the chief of which are *chūgen* 中元 and *seibo* 歳暮 gifts. *Chūgen* gifts are given in the hot months of summer, mainly July, while *seibo* are winter, year-end presents. Both kinds are sent in order to express gratitude for kindness, help, or consideration the giver has benefited from over the preceding months. It is customary to give such gifts mainly to persons of higher standing, such as one's employer or boss, or the *nakōdo* 仲人 or formal "go-between" presiding over one's marriage. Once it was common to carry such presents directly to the person at their



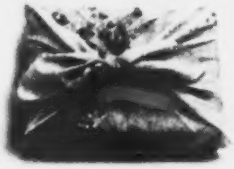
Noshigami のし紙 Paper festoon for a formal gift Features a *noshi*, originally a decoratively folded paper with a strip of dried abalone inside, an element symbolizing a happy occasion A strip of yellow paper may be substituted for the abalone Today, the *noshi* and *mizuhiki* string are often printed on the paper itself

Mizuhiki 水引 Decorative cord used to tie gift-wrapped articles and make ornaments Red and white is commonly used for happy or auspicious occasions and other formal gifts, black and white is used for mourning and condolence gifts Celebratory occasions require certain types of knots while funeral or sympathy gifts require others

Name of person sending gift

A *seibo* 歳暮 gift

Bottle of sake tied up
in a silk *furoshiki* 風呂敷



Box wrapped in a *furoshiki*

SOURCE: *The Japan Forum Newsletter*, No. 10, February 1998, pp. 10-11.

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home, but today the normal pattern is to have them delivered by a department store.

During the *chūgen* and *seibo* seasons, department stores and other shops cancel their usual holidays and hold sales of gifts especially designed for this purpose. While seasonal gift-giving is becoming less common among the younger generations, who tend to think of the practice as empty and old-fashioned, it is still vigorously continued throughout Japan.

For all gifts, including *chūgen* and *seibo*, there are many detailed rules and customs of wrapping, pertaining to the types and patterns of the paper, the direction of the paper's motif, ways of wrapping, use of traditional **mizuhiki** 水引 string or *noshi* のし, many of which have implications for the auspiciousness and message of the gift. When carrying a special gift to give to someone, moreover, sometimes it is first put in an attractively decorated box and then the box wrapped in a *furoshiki* 風呂敷 until it is presented directly to the person.

Furoshiki

A *furoshiki* is a square of cloth used for wrapping up things, either for storage or carrying. *Furoshiki* come in various sizes, from about 70 centimeters square to larger ones 220 centimeters square (approx. 30 to 90 inches square).

The kanji used to write the word 風呂敷 evoke the urban lifestyle of the Edo period (1603-1867) when people made frequent use of the public bathhouses (*sentō* 銭湯) that were a fixture of every community. People would bundle their towel and washbasin in the *furoshiki* when setting out for the bath, and then use it to wrap up their clothing while in the bath, as well as a kind of bathmat: 風呂 *furo* ("bath") and 敷 *shiki* ("spread").

A *furoshiki* can be used, by simply tying the ends together, to wrap up things of almost any size and shape. Unlike a briefcase or bag, which has a predetermined form, it is extremely handy and can be folded up after use and used to wrap or carry something else.

The simplicity and flexibility of the *furoshiki* wrapping cloth is similar to that of kimono. Kimono are made in such a way that they will neatly fit the body of the wearer by adjustment of length and breadth using sashes and cords. When taken off, however, a kimono folds up neatly into the simple shape of the original strips of cloth from which it was made.

Since the end of World War II, most people have opted to use modern-style bags, briefcases and satchels, so *furoshiki* are not seen as commonly as they once were, except at tradition-centered events such as weddings and funerals. *Furoshiki* today are made not only of silk and cotton, but synthetic fibers, and are printed with traditional as well as more modern designs.

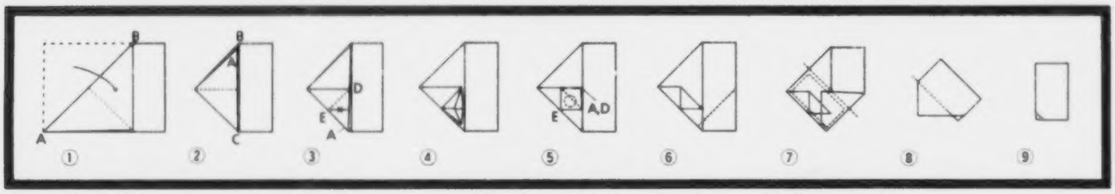
Gifts of Money

Gifts of cash continue to be common in Japan, but they must be presented in a wrapping, appropriate to the occasion. The type and decoration of the wrapping varies for wedding gifts (*shūgi* 祝儀), condolence gifts (*kōden* 香典) at funerals or wakes, or other purposes. Such gifts are a feature mainly of adult society, but children, too, often receive gifts of cash, especially in the form of *otoshidama* お年玉 or "New Year's presents" from their parents and relatives. Some children surrounded by generous grown-ups have the good fortune to receive quite large sums in the form of *otoshidama*. These children may buy toys or other coveted items with the money, but many thriftily put it away in savings accounts.

Otoshidama are also handed over in specially designed envelopes. The characters printed on the envelope in the photograph below are a simplified form of the decoration on the traditional wrapping, which would have been festooned with a *noshi* strip of folded paper. •

Shūgi 祝儀 envelope
and *kōden* 香典 envelope

Otoshidama お年玉 envelopes



Way to fold paper for wrapping cash gifts for auspicious occasions (*shūgi tsutsumi*). This is useful when giving cash that includes coins.
② Align point A with point B. Then fold point A over to align with point C.
③-④ Open the upper flap of the small triangle (X) along the crease and fold by aligning point A with point D, forming a pocket.
⑤ After placing a coin in the pocket, close the pocket by folding over the corners marked A and D to point E.
⑥ Adjusting the length of the envelope to the size of currency enclosed, fold up bottom corner of envelope.
⑦ Close envelope by folding along long side and lapping corner over back.
⑧ These envelopes can also be used when presenting honorariums or other remunerations.

It's Part of Being Japanese

by Sue Baines
Thomas Rotherham College, South Yorkshire, England

NCSS STANDARDS

VI. Power, Authority, & Governance

- a. examine persistent issues involving the rights, roles, and status of the individual in relation to the general welfare;

VIII. Science, Technology, & Society

- c. analyze how science and technology influence the core values, beliefs, and attitudes of society, and how core values, beliefs, and attitudes of society shape scientific and technological change;

IX. Global Connections

- a. explain how language, art, music, belief systems, and other cultural elements can facilitate global understanding or cause misunderstanding;
- b. explain conditions and motivations that contribute to conflict, cooperation, and interdependence among groups, societies, and nations;
- h. illustrate how individual behaviors and decisions connect with global systems.

OVERVIEW

The purpose of the lesson is to introduce and explore the concepts of culture and identity. These concepts could serve as a basis for an exploration of the centrality of culture to our sense of individual and group identities. The instructional approach is active and student centered. It involves small group work, class discussion, and group presentations.

RECOMMENDED GRADE LEVEL/COURSE PLACEMENT

This lesson is designed for high school students and especially sociology classes or studies.

RECOMMENDED TIME ALLOTMENT FOR INSTRUCTION

At least one hour is needed for this lesson. However, it could easily be adapted to fit two forty-five minute periods.

OBJECTIVES

Knowledge—Students will:

- understand the use of sociological concepts associated with the interactionist perspective.
- understand the concept of internalization of culture through the process of socialization.
- understand the sociological approach to culture and identity.

Attitude—Students will:

- understand that our culture makes us the people we are.
- respect cultural diversity.
- recognize the importance of facilitating a strong cultural identity in ethnic groups.

Skills—Students will:

- work in cooperative groups.
- develop presentation skills.
- discuss issues of culture and identity.

MATERIALS/RESOURCES NEEDED

Flip chart for vocabulary development

Copies of Appendix 1, "A Day in the Life: *Kutsu o nugu*, Removing Shoes"

Sociology textbooks for vocabulary development

VOCABULARY DEVELOPMENT

norms—standards or patterns regarded as typical for a specific group

values—principles or qualities considered worthwhile

culture—socially transmitted behavior patterns, arts, beliefs, institutions, and all other products of human work and thought characteristic of a community or population

self—the qualities that distinguish one person from another

socialization—the process of converting or adapting to the needs of society

symbol—a representation of something

interaction—the process of acting on one another

INSTRUCTIONAL PROCEDURES

A. Prepare students for this lesson the day before. If your classroom is carpeted, warn students that they will be doing tomorrow's lesson in their socks. If your classroom floor is bare, ask students to bring a pair of slippers, mules, or "flip-flops" to wear during the lesson. There is no need to explain the reason for your request at this point. Of course, it is possible to do the lesson without making special arrangements, but it will add to the fun and focus of the lesson and reinforce cultural concepts. When students arrive for class the next day, they should be asked to leave their shoes neatly outside and put on their slippers. It is important that you do the same thing.

B. Once students are inside the classroom and seated, lead the class in a group discussion. Ask them their reactions to your odd request to remove shoes. Ask for guesses for the reasons. Students should begin to posit in interactionist terms, attach meanings to action and define the situation. At this point, it is appropriate to explain to students that they have carried out the norms of behavior appropriate to a Japanese classroom. Or, you may choose to share this information later in the lesson.

C. Explain that students are going to look at the links between culture and identity. In Symbolic Interactionist terms, individuals make sense of their world by attaching meanings to their own actions and the actions of others. These meanings are culturally based. Many everyday actions are only understandable in terms of the expectations of a particular set of cultural norms. So, we carry out an action because as Americans, English, or Japanese citizens, for example, it is expected of us and will be interpreted appropriately by others. Explain to students that Japanese students would define the situation of a teacher asking them to remove their shoes before entering a classroom as normal.

D. Turn to the flip chart and work with students to define the vocabulary terms. Show the prepared list of sociological concepts and ask students to work in small groups to define the terms. If students are not already familiar with these terms, they will likely need to use their textbooks or previous class notes to construct their definitions. Encourage students to put definitions into their own words. Ask students to share their definitions.

E. Reinforce the idea that culture is a "design for living" as stated by Clyde Kluckhohn. Ask students to describe what this means to them. Students may want to write a paragraph or two to reflect upon the concept. Have students share their ideas.

F. Distribute Appendix 1, "A Day in the Life: *Kutsu o nugu*, Removing Shoes." Ask students to read the handout and answer the following questions in their notes or on a prepared worksheet:

1. What are the norms of behavior associated with shoe-wearing in Japan?
2. What underlying values are discernible in this behavior?
3. How are Japanese children socialized in this practice?
4. What evidence is there that the Japanese have internalized this aspect of their culture?
5. What meanings would be attached to a visitor to a Japanese home if they did not remove their shoes?
6. What meanings would be attached to a visitor to the U.S. or England if they did remove their shoes?

When students have completed their reading and have answered questions, they may share their responses in groups or as a whole class.

G. Explain that reflecting on one's own culture is part of an individual's own sense of identity. Ask students to make a list of 10 sentences beginning with the words "I am........" You may want to give an example to help students get started, such as, "I am a woman" or "I am a man." Encourage students to work alone on their identity statements. When completed, ask students to share and compare their list with a partner and to look for similarities and differences.

H. As a group, ask students to identify sentences that denote group membership. Typical examples from students might be statements such as, "I am Jewish," "I am a member of a family," "I am Irish," or "I am an American." Students should be able to classify their statements according to membership in sub-cultures, social groups, and the wider society. They should also be able to identify sentences that reveal their self-concept, such as "I am a shy person" or "I am outgoing." Using the group membership information provided by the class, divide the students into groups. Ask each group to brainstorm a list of behaviors that the group would regard as important to them. For example, "It's part of being American," or "It's part of being Christian." Ask each group to share their ideas in an informal presentation to the class. Elicit reactions to the presentations. Ask if the presentations have changed their attitudes about what might seem "odd" cultural practices. Ask students how they would feel if they were prevented from carrying out any of the cultural practices that are central to their own sense of identity.

ASSESSMENT

- Students may identify and interview someone from another country who has come to live in the community within the last five years. Students may wish to design an interview protocol or list of questions, with the idea that they should find out how the newcomer has adapted to the new culture and what they found the most surprising or difficult to understand.
- Record information from the whole group after their interviews on a flip chart or overhead transparency. Using the information from the group, students should identify underlying values emerging from the interview responses. They may explain: a) the socialization process that conveys these values to members of the group and b) the social control mechanisms that exist to ensure that members of the group adhere to the norms and values.

ENRICHMENT AND EXTENSION

- Students may engage in an independent research project exemplifying a moment in history or contemporary society when people have continued to carry out actions associated with their own culture even when it is difficult or dangerous to do so, such as the Jewish community rituals in Nazi Germany.
- Students could research various theories of culture and identity advanced by functionalism, Marxism, Symbolic Interactionism, and Post Modernism.
- Students may investigate other issues about culture, identity, and social change. For example, according to Appendix 1, even in Westernized Japanese homes, people still remove their shoes. However, most Japanese no longer remove their shoes in the workplace.

SUPPLEMENTAL RESOURCES

Chapter ten in the following textbook is especially helpful for its clear account of the theories of culture and identity: Kirby, Mark, et.al. (1997). *Sociology in Perspective.* London: Heinemann Educational Publishers.

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The Associated Examining Board 1999 Syllabus for GCE Advanced Level. Guildford, Surrey, England: Stag Hill House, The Publications Department GU2 5XJ.

A Day in the Life

Kutsu o nugu

Removing shoes

In the mid-nineteenth century, first American consul to Japan Townsend Harris shocked Japanese by walking straight into the shogun's presence in Edo Castle without removing his shoes. Foreign visitors unfamiliar with Japanese customs even today can just as easily startle or even anger their hosts by walking into a home without taking off their shoes at the door. One of the peculiarities of the Japanese home, in fact, is that outdoor footwear are left at the door, and most Japanese cannot imagine wearing shoes in the house. So ingrained is this custom that anyone who would walk into someone else's house without taking off shoes would be considered not only bad mannered but downright insulting. The custom is deep-rooted and has not changed despite the widespread shift in the typical lifestyle from that centering around tatami-mat floored rooms to Western-style interiors furnished with tables, chairs, and beds. No matter how tiny the apartment or how westernized the home, people take their shoes off. Where do they take them off? What do they do with their shoes? Why do Japanese remove outdoor footwear? Below we introduce the results of a questionnaire surveyd by the Living Design Center Co., Ltd. filled out by 100 Japanese answering these questions.

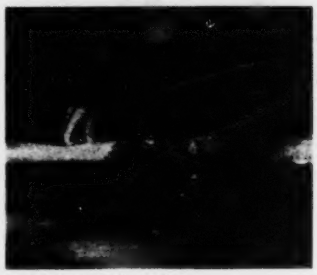
Where are shoes removed?

Inside the door of a Japanese house or dwelling, you find an entrance way called the *genkan*, and it is here that people take off their shoes. The *genkan* is considered an important place, perhaps not so much in a small apartment, but very much so in ordinary condominiums or single family dwellings, as the "face" the household shows the world outside. There are many kinds and sizes of *genkan*, and usually the hallway or entrance hall beyond it is one step higher. As a general rule the smaller the *genkan* the lower the step. When there is frequent traffic in and out of a house, shoes may be left right in the *genkan*, and usually it is equipped with a *geta-bako*, or shoe cupboard to put away unused shoes. Nearby, as one steps up into the house, there is likely to be a slipper rack, holding pairs of slippers to be worn in the house. The survey showed that 98.9 percent of respondents use slippers in their homes, although they are not worn into the rooms floored with tatami because the scuffing easily damages the surface of the mats. A separate set of slippers is provided for use in the toilet. In this way, not only is there a clear distinction between inside and outside of a home, but within the home as well between tatami rooms and wood or carpeted floors, and between the toilet and other parts of the house.

Why Remove Shoes?

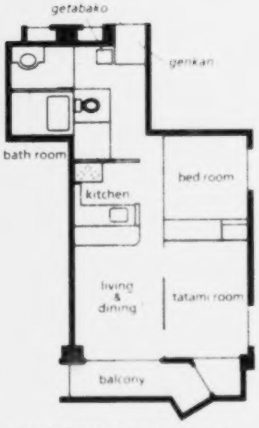
The custom of removing outside footwear within the house goes back at least as far as the Heian period (794-

Genkan

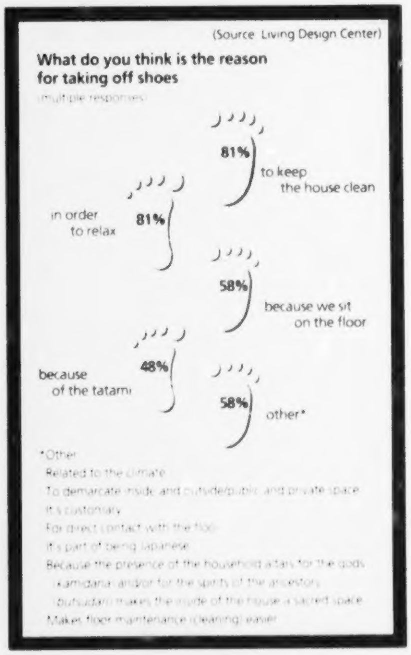


Living Design Center

Getabako at kindergarten



Layout of a condominium home



*Other
Related to the climate
To demarcate inside and outside/public and private space
It's customary
For direct contact with the floor
It's part of being Japanese
Because the presence of the household altars for the gods (kamidana) and/or for the spirits of the ancestors (butsudan) makes the inside of the house a sacred space
Makes floor maintenance (cleaning) easier

SOURCE: *The Japan Forum Newsletter,* No. 8, February 1997, pp. 12-13

APPENDIX 1 (CONTINUED):
A DAY IN THE LIFE: *KUTSU O NUGU,* REMOVING SHOES

1192) among the upper classes and gradually spread thereafter throughout society. One of the reasons that footwear was shed in this fashion was because of the high rainfall and the generally very damp climate. A house would be quickly dirtied if people walked in wearing mud-covered shoes or sandals. But probably what came first was the custom of both sitting and sleeping directly on the floor or on straw mats or cushions laid over it. Footwear was removed at the entrance to help keep the house clean.

Traditional footwear consisted of straw sandals, which allow for ample circulation of air to the feet, or clogs (*geta*) or sandals (*zōri*) made of wood or plaited cloth. After the Meiji Restoration (1868) as Western lifestyles were adopted, shoes gradually became the dominant form of outdoor footwear, but shoes actually do not permit enough air passage for comfort in Japan's humid climate. This is another reason that the custom of removing shoes indoors did not change.

The practice of taking off shoes indoors is in fact very widespread in Asia, not only in Japan, but in Korea, the Jiangnan province of China, and from Indochina throughout the Southeast Asian archipelago where it is also common for dwellings to be elevated off the ground. The development of the *genkan* space, with its shoe storage cupboard and other accouterments, as a formal space where shoes are removed, is probably a reflection of the Japanese sense of cleanliness. It also is a space that satisfies the Japanese impulse to clearly separate inside from outside. Returning from outside, the act of removing one's shoes is associated with relaxation within the home. Indeed, the answer to the question about why shoes are removed in our survey second only to "to keep the house clean" was "in order to relax."

School

Shoes are also removed at school. There is a large entry vestibule equipped with shelves or lockers for each student's shoes, where they change from outside footwear to inside shoes. Changing to indoor footwear is the rule in all schools in the Tokyo metropolitan area. Since there is an assigned cubbyhole for each student, sometimes other things besides shoes may be left there, such as love letters, as often depicted in popular girls' comics stories. Not only in schools, but in places closely associated with tradition such as shrines and Buddhist temples, in some clinics and hospitals, as well as in Japanese-style restaurants, shoes are taken off, but are worn in such places as university buildings and most business offices.

Genkan etiquette

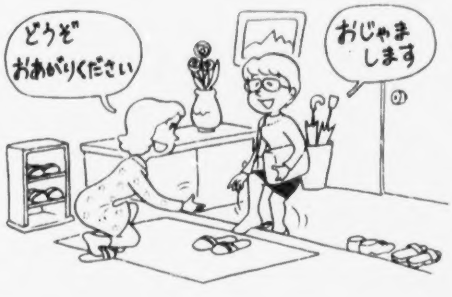
Learning the proper way of leaving one's shoes in the *genkan* is part of the manners every child learns. When visiting someone else's house, it is proper to turn around after stepping up into the hallway, and align your shoes, placing them to one side. Before you leave, you will find they have been turned around and placed in the center, where you can slip into them easily as you depart.

Living Design Center

Turning a guest's shoes

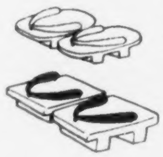
Vocabulary

1. *Ie ni agaru* (go/come into the house)
In Japanese, "entering the house" is often expressed with the words, *ie ni agaru,* or "get up into the house," because usually one does literally step up to enter.


どうぞ
おあがりください
おじゃま
します
Iizuka Yoshiteru

"*Dōzo, o-agari kudasai*." (Please, won't you come in?)

2. *Getabako*
Geta are clogs held on with cloth thongs attached in the front center of the clog. Today, few people wear them except when dressing up in *kimono* for special occasions. *Geta* have been replaced by shoes, but the cupboard for storing shoes in the entry way continues to be called the *getabako*.


Iizuka Yoshiteru

Geta

3. *Dosoku de agarikomu* (lit., Go inside with soiled feet)
Dosoku means dirty feet or outdoor footwear, in other words "wearing shoes." *Dosoku de agarikomu,* is a metaphor for meddling thoughtlessly in someone else's affairs.

Sign in front of a temple

The Hiroshima Greeting Campaign

Dr. Mariam Baradar
Portland Public Schools, Portland, Oregon

NCSS STANDARDS

VIII. Science, Technology, and Society

- c. describe instances in which changes in values, beliefs, and attitudes have resulted from new scientific and technological knowledge, such as conservation of resources and awareness of chemicals harmful to life and the environment;
- e. suggest ways to monitor science and technology in order to protect the physical environment, individual rights, and the common good.

IX. Global Connections

- b. give examples of conflict, cooperation, and interdependence among individuals, groups, and nations;
- d. explore causes, consequences and possible solutions to persistent, contemporary, and emerging global issues, such as pollution and endangered species.

X. Civic Ideals and Practices

- j. recognize and interpret how the "common good" can be strengthened through various forms of citizen action.

OVERVIEW

During the past five decades the Japanese family has been affected by economic and social changes. These factors are interrelated and have caused some social problems in Japan (see Appendix 1). To meet this challenge the Hiroshima Municipal Board of Education initiated a greeting campaign in 1996. The goal of the greeting campaign is to promote the healthy growth of children by creating a "community full of warm greetings" and involving adults in taking a more active interest in children's lives by being attentive and loving to them.

Through this lesson students will learn about social issues common to both the United States and Japan. They will learn about the Hiroshima City Greeting Campaign, organize their own campaign and design a symbol for it. Finally, they will take part in expanding the Hiroshima Municipal Board of Education Greeting Campaign to other schools. Accessing the World Wide Web through the Internet, students will convey the message of the campaign to others to create world wide awareness of the issues addressed by the Hiroshima Greeting Campaign.

RECOMMENDED GRADE LEVEL OR COURSE PLACEMENT

This lesson is designed for students in 3rd grade but is adaptable for all grade levels K-12.

RECOMMENDED TIME ALLOTMENT FOR INSTRUCTION

4 to 5 class sessions

OBJECTIVES

Knowledge—Students will:

- explore diversity in family structure
- analyze social issues affecting family and community in Japanese society
- discover similarities between Japanese and US societies
- learn the purpose of the Hiroshima Greeting Campaign and participate to convey the message

Attitude—Students will:

- acknowledge the positive and negative potential of communication technology
- appreciate the role of the "common good"
- value the importance of social skills

Skills—Students will:

- develop social skills
- design a symbol for a greeting campaign
- organize a greeting campaign and participate in it

MATERIALS/RESOURCES NEEDED

Wall map of the World

Appendix 1: Teacher Information Sheet—one copy for the teacher

Appendix 2: Map of the World and Map of Japan—one copy for each student

Old magazines/pictures of different kinds of families around the world

One copy of the book *Children of the World—Japan* by Lucy Birmingham (Gareth Stevens Publishing, Milwaukee, 1990, ISBN 0-8368-0121-0)

Paper, pencil, crayons, drawing and other art materials

Appendix 3: Symbol of the Hiroshima Greeting Campaign, Poster, and its translation—one copy for each student

Appendix 4: Japan-Related Internet Sites—one copy for each student

VOCABULARY DEVELOPMENT

extended family—Parents, children and other relatives (grandparents, aunts, uncles) who maintain close contact by living together or seeing each other frequently.

biased—To favor or prefer someone/something so much that it interferes with your judgment.

networking—Developing social bonds with a variety of other people; interconnecting with others.

symbol—A written character or mark stands for or represents a set of ideas or belief.

INSTRUCTIONAL PROCEDURES

A. Read Appendix 1: Teacher Information Sheet prior to beginning the lesson.

B. Distribute Appendix 2: Map of the World and Map of Japan to each student. Have students locate Japan on the map of the world and draw a circle around it. Then have them locate Hiroshima on the map of Japan and draw a circle around it.

C. Next, elicit a discussion about how students spend their leisure time after school every day and ask the following questions:

1. How much time do you spend watching TV/working on a computer/talking on the phone?
2. How much time do you spend with a friend/class mate?
3. How much time do you spend with a neighbor/relatives/community people?

Note: Be aware that your class may include students who lack regular contact with relatives or do not have a TV or computer available at home.

D. Ask students "How do you describe a family?" "Who is in your family?" Ask them to draw a picture of their family. Give examples of different kinds of families. Distribute old magazines and ask them to identify and cut out pictures of different kinds of families. Analyze the pictures through discussion. Talk about different family structures around the world. Explain that in some parts of the world grandparents and other relatives are part of a family and they all live in the same household referred to as an extended family.

E. If possible show students pictures of the book *Children of the World—Japan* and read pages 6, 9, 12, 30-31, 44-45. Explain to the students that like in the US, with the increase of two working parents, children spend more time alone and are often drawn to computers, video games and television rather than playing with neighbors. When social interactions are less available children have less opportunity to develop social skills. Ask students "What do you think about this?", "Is there anything a child can do about it?". The teacher can discuss other ways that children can spend their time such as writing a letter to a friend or a relative.

F. Summarize the information in Appendix 1 to introduce the Hiroshima Greeting Campaign to the students. Explain that the Hiroshima Municipal Board of Education initiated the campaign in 1996. To promote the campaign they selected a symbol designed by Mr. Hitoshi Tsukuda, a 46-year-old Hiroshima resident. The symbol is very attractive, simple, and designed to be bias-free. It consists of an orange heart that symbolizes "warm heart" and a smiling face with open arms, an image of communication and open-hearted acceptance. They have printed the symbol on pins and posters. The campaign slogan is "Greeting is Communication of a Warm Heart." The greeting campaign includes an annual parade where lapel buttons are given to everyone who participates, much as red ribbons are distributed for Aids awareness in the U.S. The Hiroshima Greeting Campaign reminds adults to be attentive and loving to children. It prompts children to greet others in a courteous and friendly way.

G. Explain to students the definition of a symbol as something that stands for or represents a set of ideas or belief. Have students describe symbols they have seen for well known local, national, and worldwide causes (e.g., Blood Drive, Red Cross, Girl/Boy Scout). Ask students to draw a symbol (an existing symbol or original drawing) and create a slogan for it. Distribute copies of Appendix 3: The Hiroshima Greeting Campaign Symbol, Poster, and its translation to each student. Discuss the symbol, its meaning and slogan. Explain to the students that we are going to organize a greeting campaign and design a symbol for it. The purpose of our greeting campaign is to inspire positive community involvement in children's lives. Divide the class into groups of four students. Using the Greeting Poster and its translation from Appendix 3, discuss the information on the poster. Ask each group to design a symbol for the greeting campaign that meets the following criteria:

- Bias-free
- Easy to understand
- Expressive and attractive enough to grab attention
- Contains a short and clear message

Distribute art materials to each group and allow them to discuss their ideas and begin drawing. Ask representatives from each group to share and explain the meaning/message of their group symbol to the class. Let the whole class select the symbol that best meets the criteria listed above.

H. Take the class symbol and repeat it many times on an 8 by 11 sheet of paper. Arrange to duplicate the symbol on a peel back adhesive sheet. This will create stick-on lapel buttons. Duplicate enough for your entire class and other participants. If you are planning a launching event you will need enough for students and invited guests. A cost effective alternative would be to duplicate and paste on cardboard and pin directly on the person.

I. Have students decide on activities for the greeting campaign that would help create an atmosphere of kindness, mutual respect and friendship. To realize the mission of the greeting campaign, actions can include offering greetings, shaking hands, and introducing themselves. Activities can include a poster campaign, a letter to parents, communication about the purpose of the greeting campaign, student presentations at assembly, parent teacher meetings, and a letter to the mayor and city council members.

   Have students in each group design flyers for the greeting campaign. Synthesize the best group ideas into the final flyer to promote the campaign. The flyer should include the symbol, slogan, purpose, description, activities, time, place, and the day for the event. Make sure that all information fits on one page. Have students make copies on colored paper and post them throughout the school and community.

   Convene an invitation committee including a representative from each of the groups. Invite parents, relatives, community members, and reporters to the event. Students can extend the campaign to local libraries and museums by posting flyers.

J. Plan a launching event. The event could include:

   1. Ceremony presenting the greeting campaign symbol lapel buttons to students and audience members as they enter the auditorium or classroom.
   2. Student speeches explaining the history of the greeting campaign, the purpose of the greeting campaign, a call for other students to get involved and an explanation of how they can get involved.
   3. Poems/songs that convey the message of the greeting campaign written and performed by students. Greeting songs can be drawn from around the world.
   4. Closure such as having the students shake hands as they leave the auditorium.

K. Rehearse the launching event.

L. After the launching event ask students to write a reflective piece/report about the event. Collect feedback from the people who participated.

Final note: The greeting campaign should not be a one day event; actions and activities can be repeated throughout the year.

ASSESSMENT

- Each group will be evaluated according to the established criteria, originality, and the message the symbol contains.
- Individual assessment will be based on participation and cooperation in the greeting campaign and its expansion.
- Students also will be evaluated individually by reviewing the message they have sent through the Internet, number of sites contacted, and more importantly by follow-ups and attempts to extend the campaign to other locations.

EXTENSION AND ENRICHMENT

- Have students access the World Wide Web through the Internet, to expand their campaign to other schools, organizations, cities, states, or countries.

  NOTE: just as preoccupation with the Internet can isolate people, it can also be a tool for expanding a sense of world-wide community. Make sure that in extending their campaign through the Internet, students talk about the Hiroshima Greeting Campaign and how their own campaign got started.
- Using Appendix 4, access the World Wide Web through the Internet to acquire information about Japan and communicate directly to Japanese students.
- Have students inquire about greetings around the world. This activity could be done by conducting an Internet search or asking students to research greetings by involving relatives and older friends.

SUPPLEMENTAL RESOURCES

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Japan 1998: An International Comparison. Tokyo: Keizai Koho Center, 1998.

APPENDIX 1:
TEACHER INFORMATION SHEET

Changes in the Japanese Family and Community

Since the end of World War II, the Japanese family has been influenced by many factors related to economic and social changes. These changes have transformed the Japanese family slowly and steadily to its present form. One of the most noticeable changes has been the increasing number of people who live in nuclear families consisting only of parents and children, a trend that has been reinforced by urbanization and technological developments.

More Japanese women are entering the world of work, motivated by the desire to make good use of their education, maintain affluent life styles, and be able to pay for their child's education (including cram schools). Japan became more economically successful after World War II. Access to higher education became increasingly competitive as young people entering the job market sought to get the best jobs. Cram schools evolved to tutor children for college entrance exams. Today Japan is a highly-educated society with a high standard of living. However, there is a concern about the effect that the preoccupation with materialism may be having on young people.

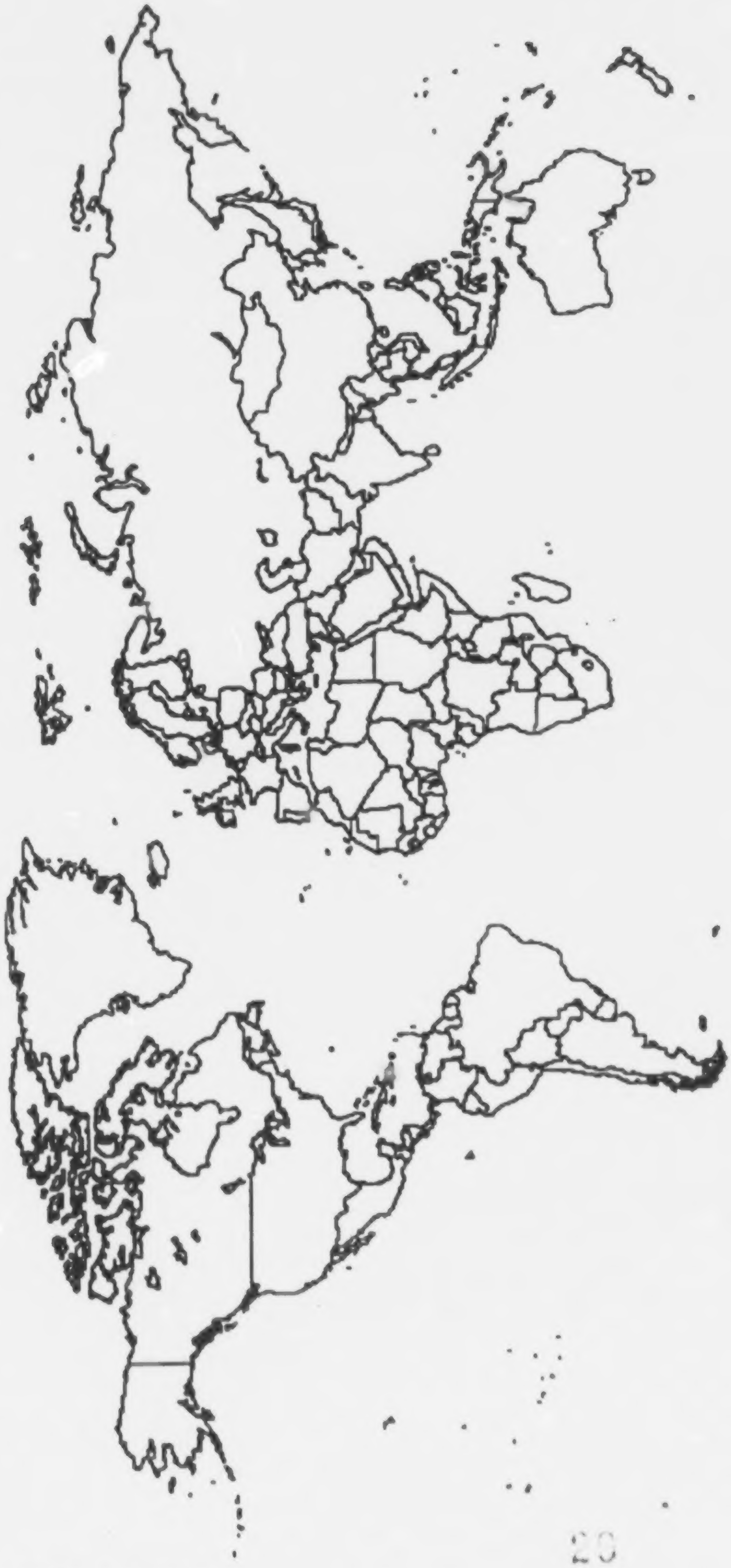
Another major change in the Japanese family, similar to changes in the US, has been the sharp decrease in the birth rate. In some cases, there is only one child per family with very few relatives living near by. Some fear children have less opportunity to develop interpersonal and social skills, such as generosity and consideration for others.

Others are concerned that nuclear families are isolated from the generations of personal ties and feelings that bind people together. Often family members are too busy and tired to be attentive to each other. In many cases children feel a sense of isolation.

There is concern over the decline of the extended family. Children are spending more time at home with TV and computers. Working on the computer and watching TV have replaced social interactions outside of school for many children.

Bullying and long absences from school due to intimidation, health, or other personal reasons have emerged in schools in Japan. In a society where grown ups are increasingly busy the social interaction has been replaced by communities of increasingly busy people who may not know their immediate neighbors. As a consequence grown ups are less apt to address children in the community, praise good behavior or warn against dangerous and unfavorable acts. Recognizing the merit of the African proverb "it takes a village to raise a child" the Hiroshima Municipal Board of Education has sought to counter this problem by strengthening ties between school, family, and community. To this end the Board of Education initiated a greeting campaign in 1996. Included in the campaign is a Friendship Activity Promotion with the purpose of enhancing the development of children in an ideal community full of warm voices and affection, where grown-ups responsible for children's growth will be attentive to them.

APPENDIX 2:
MAP OF THE WORLD

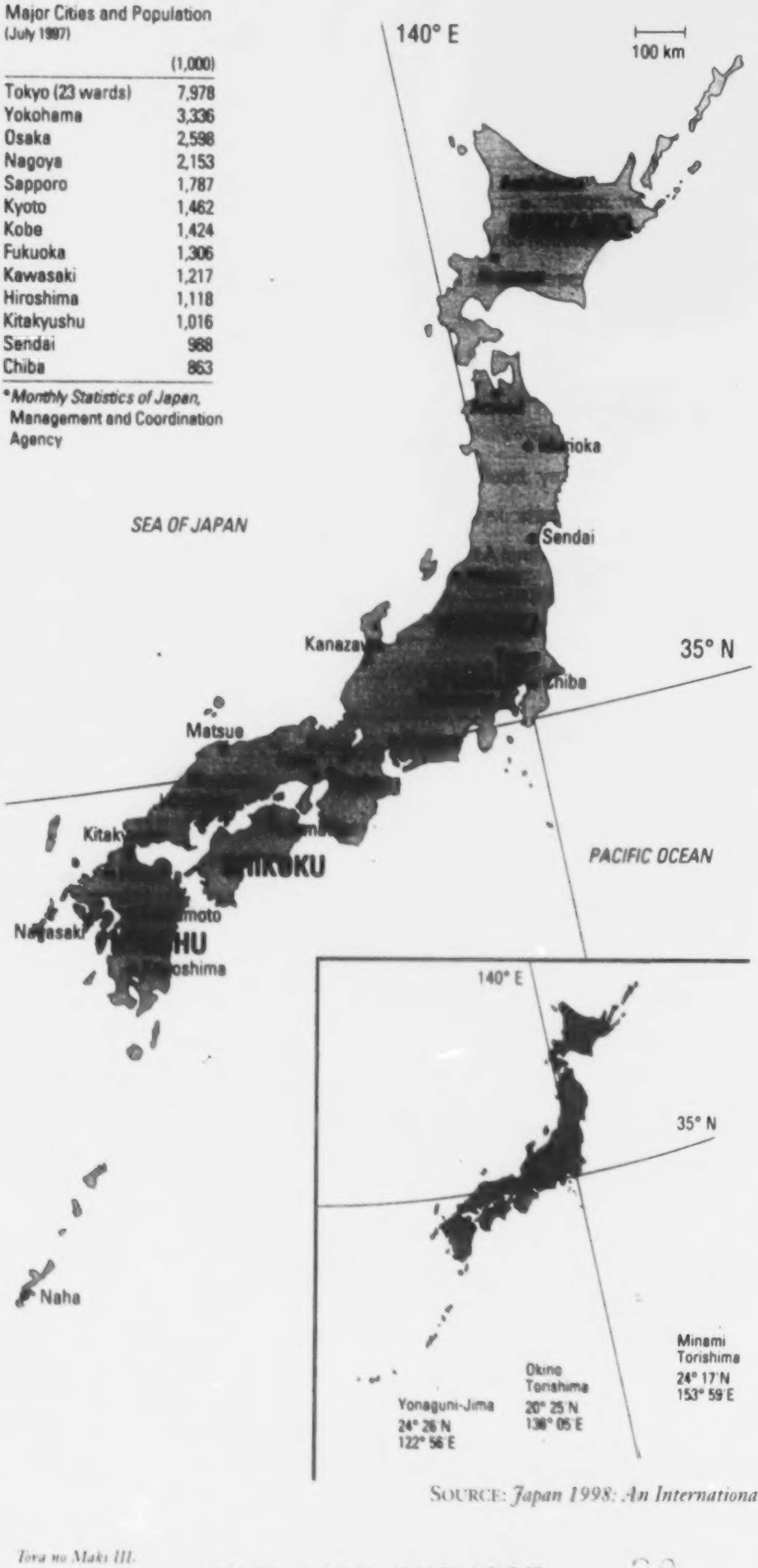


APPENDIX 2: MAP OF JAPAN

Major Cities and Population
(July 1997)

	(1,000)
Tokyo (23 wards)	7,978
Yokohama	3,336
Osaka	2,598
Nagoya	2,153
Sapporo	1,787
Kyoto	1,462
Kobe	1,424
Fukuoka	1,306
Kawasaki	1,217
Hiroshima	1,118
Kitakyushu	1,016
Sendai	968
Chiba	863

**Monthly Statistics of Japan,* Management and Coordination Agency


140° E
100 km
ioka
Sendai
SEA OF JAPAN
Kanazaw
35° N
hiba
Matsue
Kitak
IKOKU
PACIFIC OCEAN
Nagasaki
moto
HU
oshima
Naha
140° E
35° N
Minami
Torishima
24° 17'N
153° 59'E
Okino
Torishima
20° 25'N
136° 05'E
Yonaguni-Jima
24° 26'N
122° 56'E

SOURCE: *Japan 1998: An International Comparison.* Tokyo: Keizai Koho Center, 1998.

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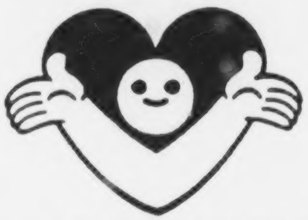
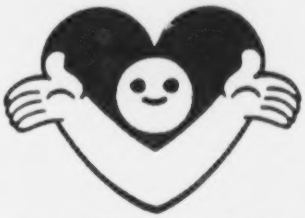
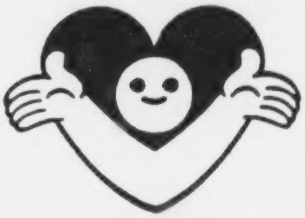
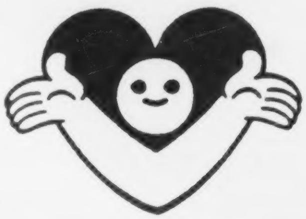
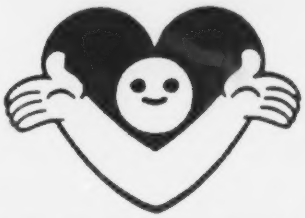
APPENDIX 3:
THE HIROSHIMA GREETING CAMPAIGN SYMBOL


Hiroshima City Greeting Campaign
Greeting is Communication of a Warm Heart

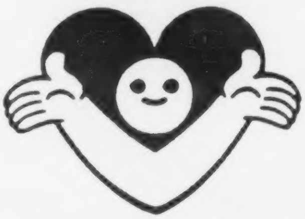

Hiroshima City Greeting Campaign
Greeting is Communication of a Warm Heart


Hiroshima City Greeting Campaign
Greeting is Communication of a Warm Heart

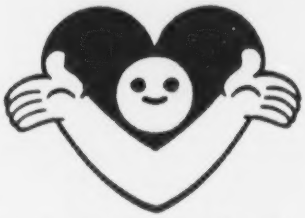

Hiroshima City Greeting Campaign
Greeting is Communication of a Warm Heart

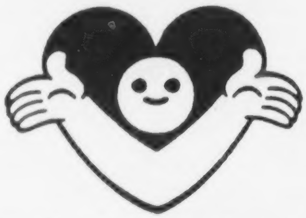

Hiroshima City Greeting Campaign
Greeting is Communication of a Warm Heart

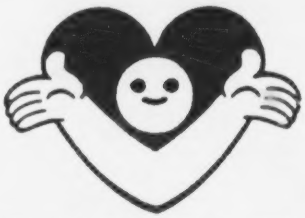
Hiroshima City Greeting Campaign
Greeting is Communication of a Warm Heart


Hiroshima City Greeting Campaign
Greeting is Communication of a Warm Heart

Hiroshima City Greeting Campaign
Greeting is Communication of a Warm Heart


Hiroshima City Greeting Campaign
Greeting is Communication of a Warm Heart

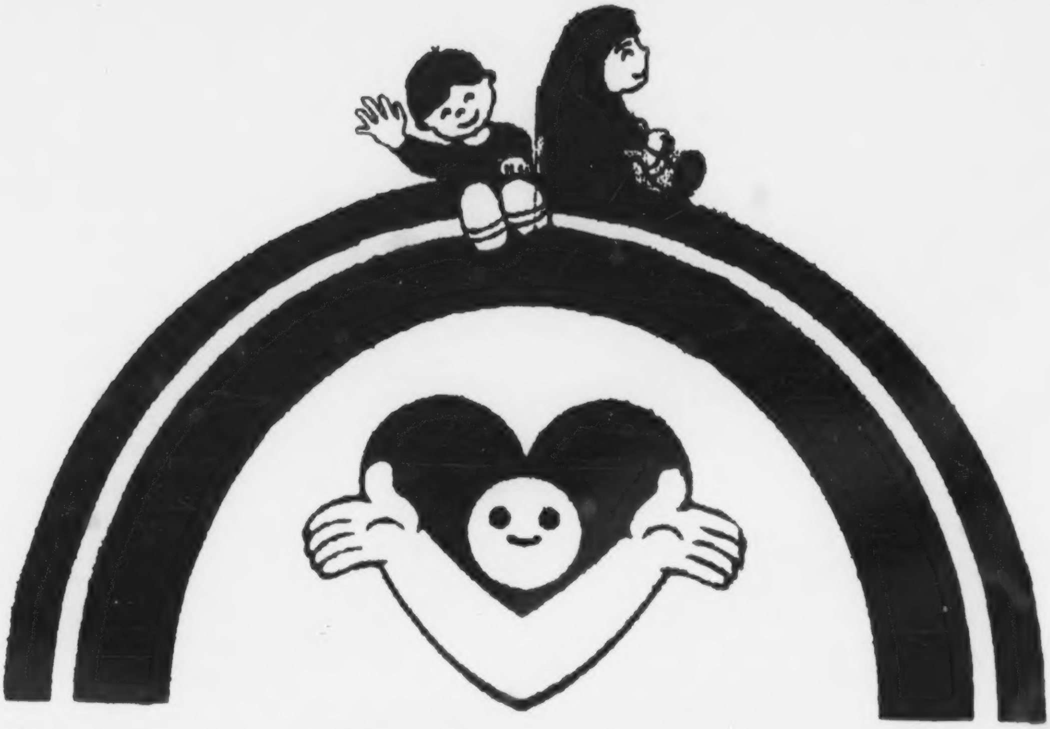

Hiroshima City Greeting Campaign
Greeting is Communication of a Warm Heart


Hiroshima City Greeting Campaign
Greeting is Communication of a Warm Heart

Hiroshima City Greeting Campaign
Greeting is Communication of a Warm Heart

APPENDIX 3:
THE HIROSHIMA GREETING CAMPAIGN POSTER

広島市あいさつ運動



あたたかい声があふれる地域づくり

あいさつで　心がほっと　ほっかほか
笑顔であいさつ　うれしい予感
「おはよう」の声の中から子ども知る

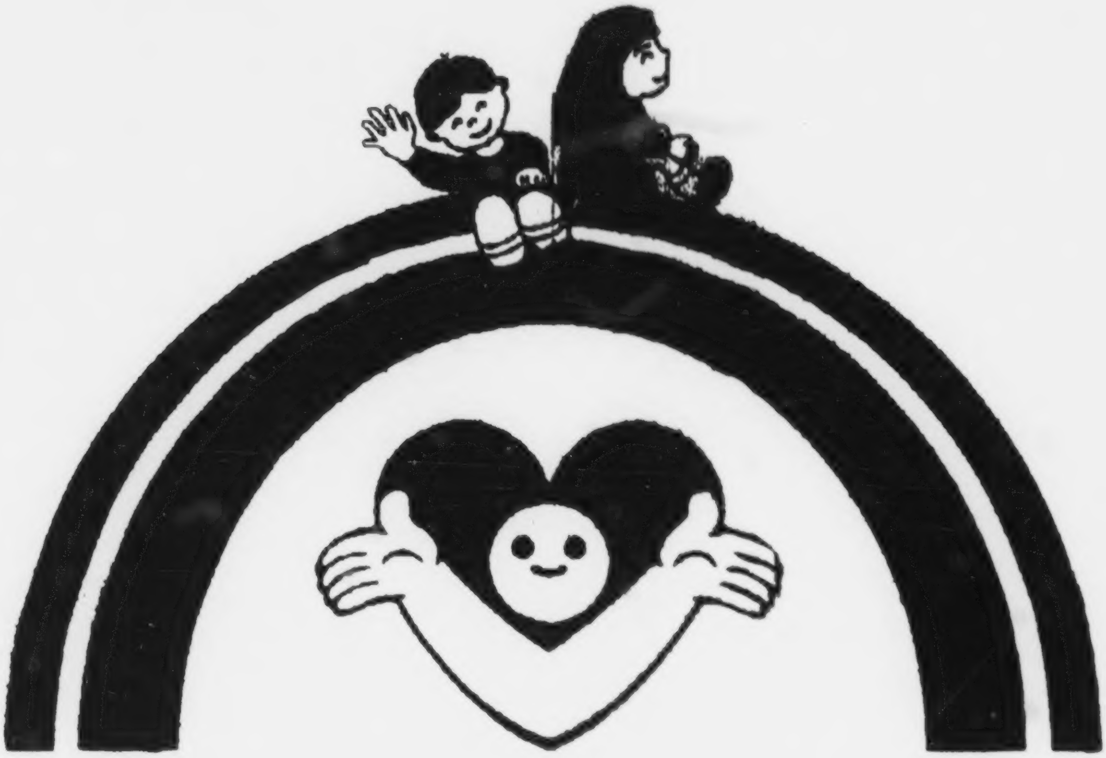
あいさつ運動は、子どもの成長に責任をもつ大人が、子どもを気づかい、地域の子どもに優しい一声をかけることを通して、子どもの健やかな育成を目指すものです。

子どもをあたたかく守り育てるため、この運動にご理解をいただき、「あたたかい声があふれる地域づくり」にご協力ください。

広島市あいさつ運動推進協議会

APPENDIX 3:
THE HIROSHIMA GREETING CAMPAIGN POSTER TRANSLATION

The Hiroshima City Greeting Campaign



Let's create a community full of warm voices

- Greeting is communication of a warm heart
- Greeting with a smile inspires happiness
- A child saying "good morning" is a sign that conveys everything

The Greeting Campaign aims at fostering sound minds in children by being attentive and protective of them. By addressing children in the community in this way, we seek to enlist citizens' participation in the program to create a community full of warm voices as a means of nurturing children.

Hiroshima Municipal Greeting Campaign Promotion Council

The symbol was designed by Mr. Hitoshi Tsukuda a 46-year-old resident of Hiroshima. The intention of the designer is:

- The orange heart symbolizes "warm heart"
- The smiling face and open arms convey an image of communication and warm-hearted giving and acceptance.

APPENDIX 4:
JAPAN-RELATED INTERNET SITES

- Gateway Japan
  http://www.gateway-japan.org/
- High School Attached to Hiroshima Denki Institute of Technology
  http://www.hiroshima-dit.ac.jp/~masthi/
- The Japan Foundation
  http://www.jpf.go.jp/
- Japan Information Network
  http://www.jinjapan.org/index.html
- Kids Web Japan
  http://www.jinjapan.org/kidsweb/
- Japan National Tourist Organization
  http://www.jnto.go.jp/
- Japanese Information
  http://www.ntt.co.jp:80/japan/index.html
- K-12 from Japan
  http://www.osaka-kyoiku.ac.jp/educ/index-e.html
- Katoh Elementary School
  (Japanese First English immersion program)
  http://www.katoh-net.ac.jp/
- Keisuke's Room
  http://www.tama.or.jp/~adeu/keisuke/index.html
- Kenkichi Niwa Photo Gallery
  http://www.din.or.jp/~coffee/ken/index-e.htm
- Kid Link
  http://www.kidlink.org/
- Kids Link
  http://www.kidlink.org/english/index.html
- KidCafe—Japanese
  http://www.kidlink.org/KIDCAFE-JAPANESE/index.html
- KIDLEADER-JAPANESE
  http://www.kidlink.org/KIDLEADER-JAPANESE/
- KIDLINK ART 96 – Art from Japan
  http://www.kidlink.org/KIDART/japan.html
- Kids Cartoon Gallery
  http://www.NOA-chaco.com/
- Kids' Page—Japanese School on the Internet
  http://kids.glocom.ac.jp/schools/index.e.asp
- Kids: Space
  http://www.kids-space.org/
- Kid's Window
  http://www.jwindow.net/KIDS/
- Japan Kids' Window-Arts and Crafts Class
  http://www.jwindow.net/KIDS/LIBRARY
- Kids World Village
  http://www.worldvillage.com/kidz/index.html
- Network Sophia Part Two (All About Japan)
  http://www.kt.rim.or.jp/~etshioda/
- Nile C. Kinnick High School
  http://www.teleport.com/~janetm/mynewhome.html
- The Web Guide for Kids (yahooligans)
  http://www.yahooligans.com/
- Yasuhiro Suzuki [Hanei Elementary School]
  http://www2a.meshnet.or.jp/~yasu/

The Use of *Mizuhiki*

Kristi L. Berndt
Tea Primary School, Tea, South Dakota

NCSS STANDARDS

VI. Power, Authority, and Governance

a. examine the rights and responsibilities of the individual in relation to his or her social group, such as family, peer group, and school class

OVERVIEW

In Japanese culture, occasions for celebration and consolation sometimes utilize special envelopes tied with *mizuhiki*, thin ceremonial paper cords. The cords of designated colors are tied in symbolic knots and designs appropriate to the social occasion. It is customary to place money in the envelope for wedding gifts and at funerals to offer such envelopes in memory of the departed.

This lesson will enable students to create traditional *mizuhiki* designs commonly tied around Japanese envelopes. Students in groups will also create a *mizuhiki* design symbolic of a social issue or concern. This design could be used to raise public awareness of the issue.

RECOMMENDED GRADE LEVEL OR COURSE PLACEMENT:

This lesson has been designed for use in an upper elementary social studies unit or art lesson on Japan. Activities and teacher explanations could be modified to adapt the lesson for younger and older students.

RECOMMENDED TIME ALLOTMENT FOR INSTRUCTION:

2 to 3 class sessions which may be extended throughout the unit as appropriate

OBJECTIVES

Knowledge—Students will:

- recognize color distinctions and *mizuhiki* design differences for social occasions in Japan
- describe a topic of local social interest for which a *mizuhiki* design could be created

Attitude—Students will:

- appreciate the challenge of expressing complex thoughts and feelings about social issues through only one *mizuhiki* design
- discuss a *mizuhiki* design which reflects the significance of a social issue or concern, while working together in a group

Skills—Students will:

- demonstrate various Japanese *mizuhiki* designs using pipe cleaners or cloth-covered floral wires
- create a *mizuhiki* design which symbolizes a social issue or concern in the students' own locale

MATERIALS/RESOURCES NEEDED

Appendix 1: Background Information (one copy for teacher)

Appendix 2: Examples of *Mizuhiki* Designs (one for each student)

Appendix 3: Directions for Folding Red and White Paper into Paper Covering (one for each student)

Appendix 4: Directions for Different *Mizuhiki* Designs (one for each student)

Appendix 5: Directions for Folding *Noshi* (one for each student)

Appendix 6: *Kanji* Appropriate for Outer Card and Appropriate Spacing (one for each student)

2 pipe cleaners per student for less intricate *mizuhiki* designs—appropriate colors can be determined from Appendix 1: Background Information

5 to 10 cloth-covered floral wires (may be purchased at major craft stores) for each student to create more intricate *mizuhiki* designs—these can be painted or colored with markers for the appropriate colors

white construction paper cut 28 cm. by 39 cm.* (one for each student)

red construction paper cut 27.2 cm. by 39.5 cm., or approximate (one for each student)

5 cm. by 5 cm. squares of white construction paper (one for each student)

permanent markers of red, black, and various colors

scratch paper

letter-sized envelopes (one for each student)

*NOTE: All dimensions in this lesson are metric, with 1 cm=0.3937 inch.

VOCABULARY DEVELOPMENT:

han—small groups

kanji—a system of Japanese writing which uses characters to communicate meaning

mizuhiki—thin paper cords tied in symbolic knots and used as a wrapping around Japanese gift envelopes

noshi—traditionally, a strip of dried abalone wrapped in red and white paper that was used to decorate a gift for a happy occasion—presently, the *noshi* is made of paper

INSTRUCTIONAL PROCEDURES

A. Prior to beginning the activity, review Appendix 1: Background Information.

B. Discuss feelings associated with combinations of colors in the United States. For example: pink and blue, gray and yellow, red and silver, or red and gold. Introduce the significance of colors and color combinations in the Japanese culture and share information from Appendix 1: Background Information. Identify similarities and differences between the two cultures.

C. Distribute Appendix 2 to each student. Explain the concept of sending written wishes to acknowledge social occasions. Discuss *mizuhiki* designs and the symbolism for the designs. List happy occasions when a card with red coloring could be used. List occasions associated with unhappiness when black could be used.

D. Begin the process of creating a Japanese *mizuhiki* design by using Appendix 3 as a guideline to fold the white and red construction paper. A small bit of glue would be helpful in holding these two papers together. Students should work with partners or small groups *(han)* to help each other with the folding.

E. Distribute Appendix 4 and two pipe cleaners to each student to practice Design A. Use the folded red and white papers as a model for slipping the *mizuhiki* design around.

F. Distribute Appendix 5 and the small white squares of paper to each student. The student will color one side of the small square red if he/she is creating a card for a happy occasion. Note: *Noshi* are not used on cards associated with unhappy occasions. Use Appendix 5 as a guide for folding the *noshi*. A thin band of paper that has been colored gold or yellow and a small drop of glue may be used to hold the folded *noshi* together. Discuss the historic meaning of the *noshi*. What other animals, plants, or natural elements in cultures are indicative of longevity? (Turtles, cranes, redwood trees, cypress trees, meandering rivers, etc.)

G. Discuss the meanings of the *kanji* symbols. Use Appendix 6 for ideas on how to use *kanji* with the greeting card and *mizuhiki* design. Use a black marker to practice *kanji* on scratch paper.

H. Using Appendix 1, read or list the various joyful occasions when *mizuhiki* might be used. Have each student select a joyful occasion from the list and then design a gift envelope with one *mizuhiki* design, and one *kanji* appropriate for the chosen occasion. Provide the correct number of floral wires or a workable number of pipe cleaners for the *mizuhiki* design to be completed (students may use the design they made in Step E). Money is placed in an inner envelope. Please refer to Appendix 1: Background Information for the appropriate information to complete the inner envelope. Have students assess the authenticity of their efforts.

I. Next, ask students to engage in a cross-cultural effort; have them create a U.S. style greeting card appropriate for a joyous occasion which displays the appropriate Japanese style *mizuhiki* colors in its design along with the appropriate *kanji*.

J. Create a bulletin board or hallway display of the students' creations. The creations could be displayed in a public place such as a bank lobby or library. Written descriptions will be displayed with the *mizuhiki* design as well. Bring closure to the activity by having students present the U.S. style greeting card they designed in step I. to the intended person, if possible. Provide the opportunity for students to communicate any feedback offered by the recipient of the *mizuhiki* design and card.

K. The *mizuhiki* design can be conducted as a group activity to teach teamwork and collaborative design. Assemble students into small groups *(han)* to begin the process of selecting colors and a *mizuhiki* design for a social occasion or concern as selected by group discussion. Remind students to consider the significance of certain color combinations and the symbolism behind the *mizuhiki* design that the group will create. Provide practice materials (pipe cleaners, floral wires). Consider questions in each group such as:

- What is the level of public awareness on this issue/event?
- Is the public consensus generally negative or positive on this issue/event?
- Is the design that we are considering one that is politically-sensitive to both sides of the issue?

Reassemble as a group and discuss feedback from small group interactions.

ASSESSMENT

Written descriptions by students will include the significance of color, the social occasion, the *mizuhiki* design, and the *kanji* descriptions. This information can be included near their products in a hallway display. Feedback received from the intended recipient will offer personal assessment.

EXTENSION AND ENRICHMENT

- Colors offer culture-specific meanings in the daily lives of people throughout the world. Students could research color significance in various cultures and organize the data for a classroom presentation. Look also at examples of tying and weaving from other cultures. Some examples include: Seamen's Knots, Guatemalan friendship bracelets, African corn-rows, and Celtic knots and crosses. Is there a common purpose or meaningful relationship between tying and 'knots' in these cultures?

- Have students conduct research to discover if *mizuhiki* designs appear in any other cultures.

SUPPLEMENTAL RESOURCES

A Hundred More Things Japanese. Tokyo: Japan Culture Institute, 1980.

Outlook on Japan. Tokyo: Japan Travel Bureau, Inc., 1989.

Walker, Morton. *The Power of Color.* New York: Avery Publishing, 1990.

Wood, Betty. *The Healing Power of Color.* Rochester, Vermont: Destiny Books, 1984.

CITATIONS/BIBLIOGRAPHY

Kobayashi, Kazuo. *Izatoiutokini Yakudatsu Kankon Sousai Origami.* Tokyo: Nihon Vogue Co., Ltd., 1997.

http://www.maruai.co.jp

Vardaman Jr., James M. and Michiko S. Vardaman. *Do It Right—Japanese and American Social Etiquette.* Tokyo: Kodansha International Ltd., 1996.

I wish to express my sincere appreciation to Ms. Ikuyo Watanabe of the Keizai Koho Center in Tokyo for her assistance in translating information about *mizuhiki* and social customs in Japan. Thank you.

I also wish to thank Ms. Hisako Nakagawa from Tea, SD, for her assistance.

APPENDIX 1: BACKGROUND INFORMATION:

Some traditions and rituals for social occasions in Japan have changed gradually just as changes have occurred for social rituals in the cultures of the United States. For example, in Japan gifts of fish or Japanese rice wine were traditionally given for celebrations. The gifts were wrapped with beautiful paper and tied with colored strings in specifically-knotted designs. One such design was tied to represent the silkworm butterfly, a symbol of fertility and health. This was probably a *mizuhiki* knot.

Today in Japan money is given on occasions such as weddings or funerals. In addition, money is sometimes given as a gift on the following occasions: childbirth; November 15, which is a festival day for children of 3, 5, and 7 years of age; entering school (usually the first year of elementary, junior high, high school and university); January 15, Coming of Age Day (for all those turning 20 that year); finding employment or getting promoted; building a new house; starting a new business and for other occasions. However, money is not always given for these occasions.

Monetary gifts are placed in special envelopes: *shugi-bukuro* (special envelope for presenting an offering of money on occasion of celebration) and *bushugi-bukuro* or *koden-bukuro* (special envelope for presenting an offering to the spirit or memory of the departed). In either case, money is put in an inner envelope, the envelope is wrapped by an outer paper, and *mizuhiki* adorn the outside. These envelopes are available at stationery stores, train station kiosks, convenience stores and department stores throughout Japan.

Mizuhiki are stiff paper strings used for decorating a gift package or envelope for formal occasions. They are always of two colors: red and white for ordinary happy occasions; gold and silver or gold and red for auspicious occasions, such as marriage; and black and white for sad occasions such as funerals.

Mizuhiki are tied in a variety of knots according to each occasion. A "*Choumusubi*" (see picture A) is a knot that can be undone and tied again. This is the knot appropriate for ordinary happy occasions (mentioned above), that can occur again. "*Musubigiri*," or knots that cannot be undone, are appropriate for marriages and funerals, occasions that the Japanese wish not to happen again (see picture B).

When tying a *mizuhiki*, the lighter colors, such as white and silver are always on the left; darker colors, such as red, gold, and black are always on the right. When gold and red are used, gold is on the left, red is on the right.

The number of cords used for *mizuhiki* is: 5, 7, or 10. The more decorative the envelope, the more money is put in the envelope. If a rather small amount of money is given, it should be put in an envelope with a simple *mizuhiki*. (Appropriate amounts of money are given, according to the relationship between the giver and given, and their age.)

Words are written on the front top half of *shugi-bukuros* and *bushugi-bukuros (koden-bukuros)*.

Two typical words for *shugi-bukuros* are:

- *Oiwai* **御祝** (Congratulations, Celebration) For ordinary happy occasions
- *Kotobuki* **寿** (Congratulations, Celebration) For weddings

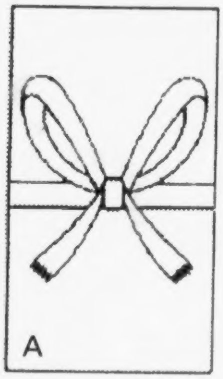
(See the next page in this lesson for enlarged examples of these words.)

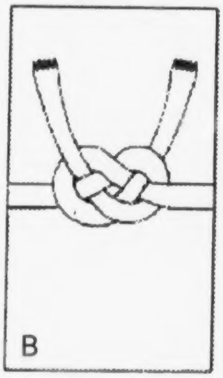
A typical word for a *bushugi-bukuro (koden-bukuro)* is :

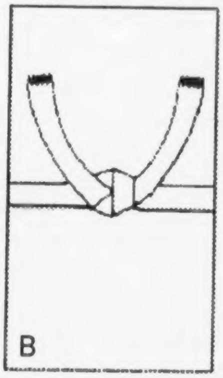
- *Goreizen* **御霊前** (To the spirit or memory of the departed) For funerals

The name of the person who presents the offering is written on the front bottom half of the envelope. The amount of money given is often written on the back side of the inner envelope.

For weddings, brand new bills of money are placed in the envelope. For funerals, brand new bills should not be given, because it is discomforting to think that the money had been prepared.







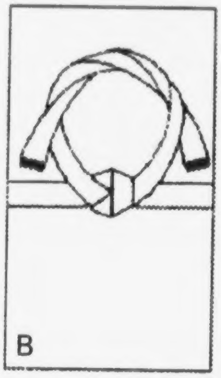
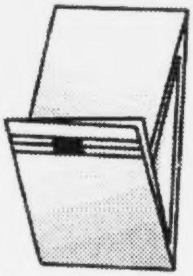


ILLUSTRATION: Maruai homepage,
http://www.maruai.co.jp

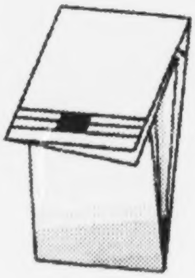
When folding the outer paper of the envelope, the way the back side is folded is different for *shugi-bukuros* and *bushugi-bukuros*. For *shugi-bukuros*, the bottom half should be folded upwards, overlapping over the top folded half, to be able to catch the happiness. For *bushugi-bukuros (koden-bukuros)*, the top half should be folded downwards, overlapping the bottom half, to close off the sadness that Japanese people wish not to happen again.

On the upper right of the outer folded paper is a fish-like symbol called *noshi*. Originally, the *noshi* was a thin strip of dried abalone which symbolized long life and protection from harm. The abalone strip was folded in a small paper gusset. Today, the abalone and gusset are represented with small squares of intricately folded paper. *Noshi* are used as a decoration for gifts and *shugi-bukuros*, expressing the respect of the sender.

Giving considerable amounts of cash for social occasions is a common custom in Japan. It is considered impolite to present the cash 'openly'. The custom of beautifully wrapped money originates in part from the Japanese way of thinking of currency as vulgar. Just as importantly the Japanese culture carefully considers the feelings of people involved in the occasion. In this kind of social situation, the recipient usually opens the gift envelope in privacy to avoid awkward feelings.



Marriage and other occasions of celebration



Funerals

ILLUSTRATION: Maruai homepage, http://www.maruai.co.jp

寿

Kotobuki *(congratulations for weddings)*

御祝

Oiwai *(congratulations for ordinary happy occasions)*

APPENDIX 2:
EXAMPLES OF *MIZUHIKI* DESIGNS

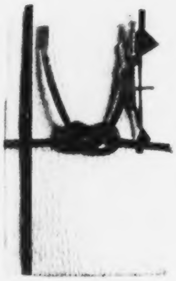
水引の掛け方

基本結びの意味が分っていれば、あとはそのバリエーションです。
その場面に合わせて用いてください。結び方56・57ページ

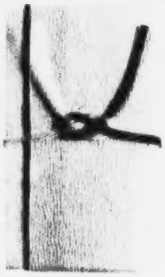
●結び方の基本は〈結び切り〉と〈輪結び〉●

[結び切り] *Musubigiri*

両端を引っぱってもほどけない"結び切り"は、一度だけを願う結婚関係の贈答に最適です。
不祝儀の袋も、これきりで続かないようにと、結び切りにします。のしもつけません。



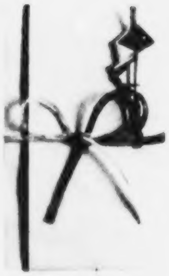
祝儀



不祝儀

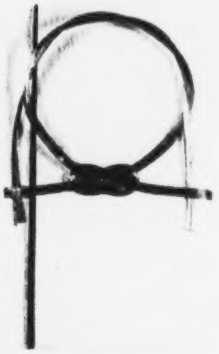
[輪結び] *Choumusubi*

引っぱればほどけて、結び直しができる蝶結びは、何度あっても嬉しい祝い事に使用。

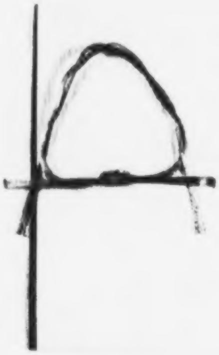


祝儀

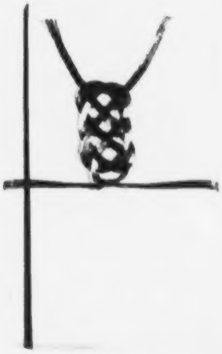
日本礼法では、人や物を二つ並べるとき、その物の側から見て左(向っては右)が上位で右が下位とされる「左上右下」の決まりがあり、水引も必ず濃い色を向って右にします。



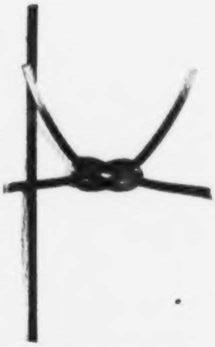
日の出結び



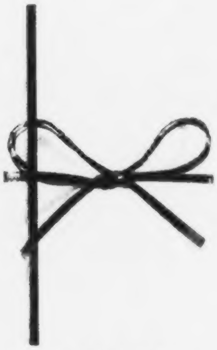
松結び



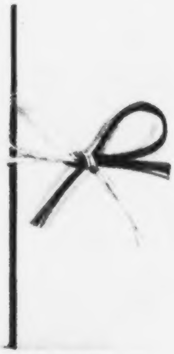
相生結び



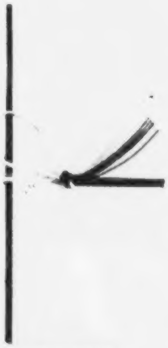
淡路結び・あわび結び



もろわな結び



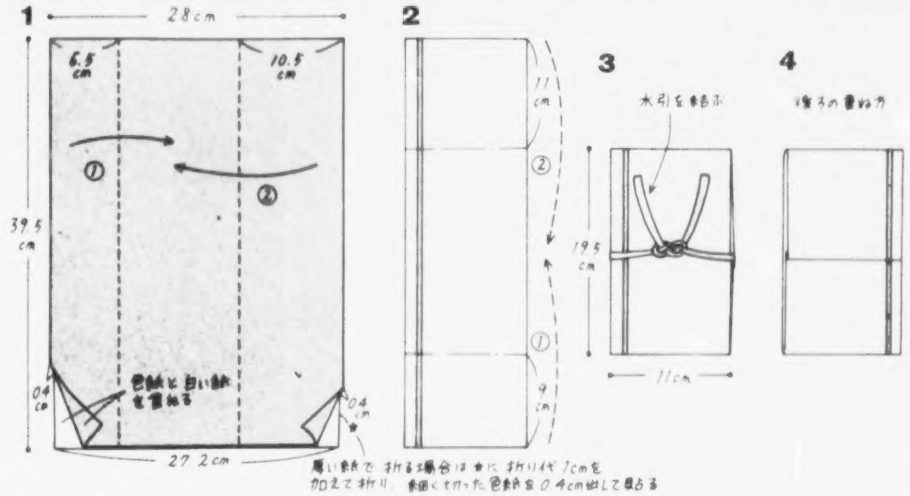
もろわな結び



片わな結び

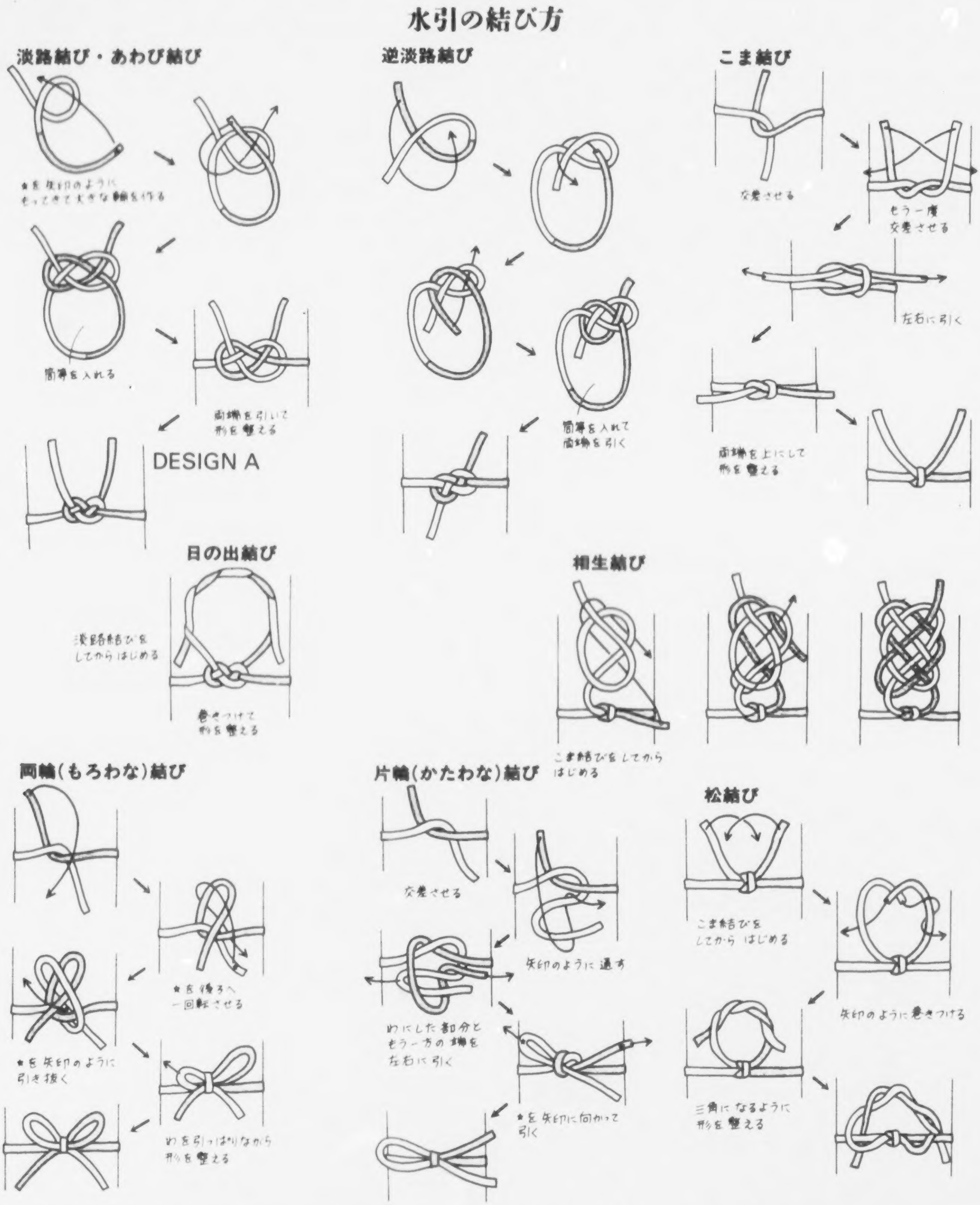
SOURCE: Kobayashi, Kazuo. *Izatoiutokini Yakudatsu Kankon Sousai Origami.* Tokyo: Nihon Vogue Co., Ltd., 1997, page 54.

APPENDIX 3:
DIRECTIONS FOR FOLDING RED AND WHITE PAPER INTO PAPER COVERING


1
28cm
6.5 cm
10.5 cm
①
②
39.5 cm
0.4 cm
色紙と白い紙を重ねる
0.4 cm
27.2cm
2
11 cm
②
①
9 cm
3
水引を結ぶ
19.5 cm
11cm
4
後ろの重ね方
厚い紙で折る場合は★に折り代1cmを
加えて折り、細く切った色紙を0.4cm出して貼る

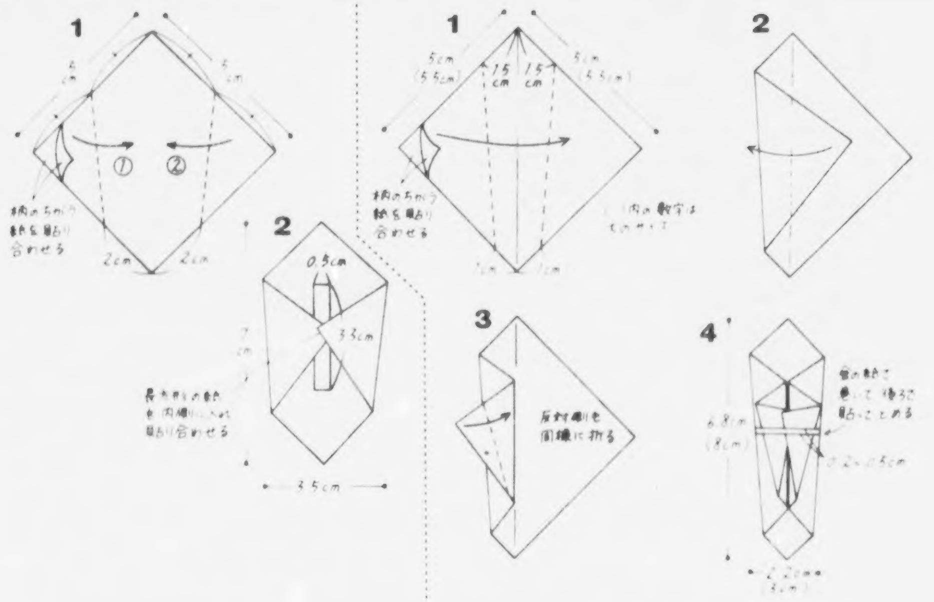
SOURCE: Kobayashi, Kazuo. *Izatoiutokini Yakudatsu Kankon Sousai Origami*. Tokyo: Nihon Vogue Co., Ltd., 1997, page 52.

APPENDIX 4:
DIRECTIONS FOR DIFFERENT *MIZUHIKI* DESIGNS


水引の結び方
淡路結び・あわび結び
★を矢印のように
もってきて大きな輪を作る
箸等を入れる
両端を引いて
形を整える
DESIGN A
逆淡路結び
箸等を入れて
両端を引く
こま結び
交差させる
もう一度
交差させる
左右に引く
両端を上にして
形を整える
日の出結び
淡路結びを
してからはじめる
巻きつけて
形を整える
相生結び
こま結びをしてから
はじめる
両輪(もろわな)結び
★を後ろへ
一回転させる
★を矢印のように
引き抜く
わを引っぱりながら
形を整える
片輪(かたわな)結び
交差させる
矢印のように通す
わにした部分と
もう一方の端を
左右に引く
★を矢印に向かって
引く
松結び
こま結びを
してから はじめる
矢印のように巻きつける
三角になるように
形を整える

SOURCE: Kobayashi, Kazuo. *Izatoiutokini Yakudatsu Kankon Sousai Origami.* Tokyo: Nihon Vogue Co., Ltd., 1997, page 53.

APPENDIX 5:
DIRECTIONS FOR FOLDING *NOSHI*

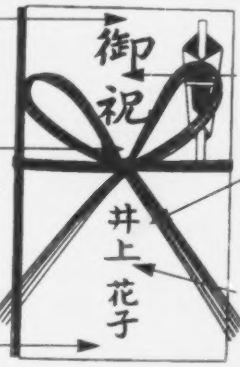

1
5cm
5cm
①
②
柄のちがう
紙を貼り
合わせる
2cm
2cm
2
0.5cm
3.3cm
7cm
長方形の紙
を内側に入れ
貼り合わせる
3.5cm
1
5cm
(5.5cm)
1.5cm
1.5cm
5cm
(5.5cm)
柄のちがう
紙を貼り
合わせる
( )内の数字は
大のサイズ
1cm
1cm
2
3
反対側も
同様に折る
4
金の紙で
巻いて後ろで
貼りとめる
6.8cm
(8cm)
0.2~0.5cm
2.2cm
(3cm)

SOURCE: Kobayashi, Kazuo. *Izatoiutokini Yakudatsu Kankon Sousai Origami.* Tokyo: Nihon Vogue Co., Ltd., 1997, page 67.

APPENDIX 6:
KANJI APPROPRIATE FOR OUTER CARD AND APPROPRIATE SPACING

祝儀袋・不祝儀袋の知識
Information concerning envelopes for celebrations & funerals

表書きの書き方
Proper way of writing



上に少し余白を空ける
Leave some space at the top

つめすぎないように
Do not begin too close to the top

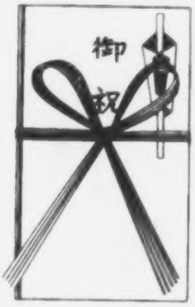
間を少し空ける
Leave some space between the characters

上の文字より小さく書く
Write characters smaller than those above

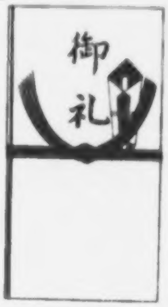
姓と名の間は少し空ける
Leave slight space between family and first names

下にも少し余白を残す
Leave some space at the bottom

●お祝い，お礼に
For celebrations & expressions of gratitude

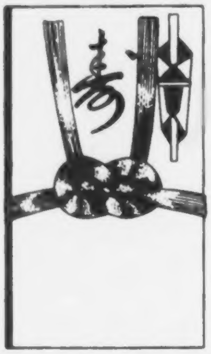


お祝い用
For celebrations

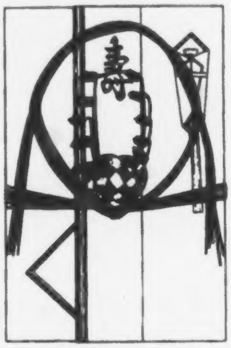


お礼用
For expressing gratitude

●結婚式に
For wedding ceremonies

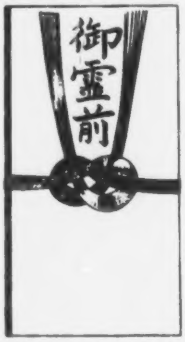


この袋の水引きは金色と銀色です。
Mizuhiki for this envelope are gold and silver.

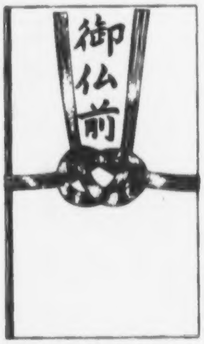


凝った飾りの水引きの例。
An elaborate example of *Mizuhiki*.

●葬儀・法要に
For funerals & memorial services



葬儀用に用います。水引きは黒と白です。
For funerals. *Mizuhiki* are black and white.



法要に用います。水引きに黒白を使わないこともあります。
For memorial services. Black and white *Mizuhiki* are not always used.

SOURCE: Vardaman Jr., James M. and Michiko S. Vardaman. *Do It Right—Japanese and American Social Etiquette*. Tokyo: Kodansha International Ltd., 1996, pp. 26-27.

御祝

Oiwai *(congratulations for ordinary happy occasions)*

寿

Kotobuki *(congratulations for weddings)*

Signs and Symbols of Peace

by Margaret Calder
School of Education, Flinders University of South Australia, Australia

NCSS STANDARDS - THEMATIC STRANDS

I. Culture

Study of culture and cultural diversity so learners can

- b. give examples of how experiences may be interpreted differently by people from diverse cultural perspectives and frames of reference;
- c. describe ways in which language, stories, folktales, music and artistic creations serve as expressions of culture, influence behavior of people living in a particular culture;
- f. interpret patterns of behavior reflecting values and attitudes that contribute to cross-cultural understanding.

II. Time, Continuity, and Change

- c. compare and contrast different stories or accounts about past events, people, places or situations, identifying how they contribute to understanding of the past;
- e. develop critical sensitivities such as empathy and skepticism regarding attitudes, values and behaviors of people in different historical contexts.

X. Global Connections

- b. analyze examples of conflict, cooperation and interdependence among groups, societies and nations.

OVERVIEW

Hiroshima City, Japan is today a city pledged to peace and cultural understanding. In August 1945, Hiroshima was the city devastated by nuclear warfare—the first atomic bomb. Today the people of Hiroshima say together "*Never again*" and one panel on the wall of the Hiroshima Peace Museum ends with these words, "*We must find a way to make our mutual pain a positive gift for the future.*"

Pope Paul II in his visit to Japan said,

"*To remember the past is to commit oneself to the future. To remember Hiroshima is to commit oneself to peace.*"

Peace education in Japan, Australia, USA, UK, Canada—indeed anywhere, strives to develop a 'culture of peace,' to arouse empathy and promote intercultural and international understanding, so that war, conflict and suffering will one day truly be a thing of the past. As Mahatma Gandhi said, "*If we wish to create lasting peace, if we want to fight a war against war, we have to begin with the children.*"

Many elementary school teachers know the story of *Sadako and the Thousand Paper Cranes* by Eleanor Coerr, and the Children's Peace Monument in the Hiroshima Peace Park is constantly visited by children and adults of all nations, who lay nearby, strings of colored paper cranes, as a symbol of compassion, peace and hope. At the base of the monument are these words,

"*Hear our cries—Hear our prayers to build a world at peace.*"

These activities lead students through an inquiry process, to question, hypothesize and research current peace signs and symbols, making connections between their lives and the lives of children and adults in Hiroshima today and in the past—particularly on August 6th, 1945, the day of the atomic bomb blast, and its aftermath.

If teachers follow the inquiry sequence as set out, they will develop student's independence in learning, co-operation, decision making and research skills as well as an understanding of the concepts of peace and of interdependence.

RECOMMENDED GRADE LEVEL OR COURSE PLACEMENT

This lesson has been designed for use in an upper elementary class that is working through a unit on Japan. Activities and teacher explanations could be modified and adjusted for older and younger students.

OBJECTIVES

Knowledge—Students will

- make links between new concepts and their previous knowledge.
- extend and challenge their understanding of what peace means individually and collectively.
- describe and explain peace signs and symbols.
- develop an understanding that events or actions have multiple consequences.
- see issues from a range of perspectives.
- recognize that we can learn from others.

Attitude—Students will:

- be encouraged to think about their own feelings, attitudes and actions towards a peaceful world.
- develop a connection between their lives and the lives of children and adults elsewhere.
- develop empathy with others.
- appreciate that some people have choices available to them while others have little or no choice.
- work cooperatively.

Skills—Students will:

- use the inquiry process.
- research, gather, record and sort information to find answers.
- present, share and teach information they have found to other students.
- decide on relevant action.

RECOMMENDED TIME ALLOTMENT FOR INSTRUCTION

About 8 -10 class sessions are needed; if all extension activities are included more time will be necessary. Time may also be extended if more emphasis is placed on groups completing and sharing their research. Some sections or activities could be used at other times during a unit of work on Japan.

MATERIALS/RESOURCES NEEDED

Appendix 1: Signs and symbols for peace

Appendix 2: Australian students' ideas on What is Peace?

Appendix 3: Paper cranes for the world and instructions for folding paper cranes

Appendix 4: Poem, "What's in a Name?" by Margaret Calder

Appendix 5: Hiromu Morishita's family tree

Appendix 6: Hiromu Morishita's story as a *Hibakusha*

Appendix 7: The Two Donkeys Activity from Calder and Smith (1993)

A copy of the story *Sadako and the Thousand Paper Cranes* by Eleanor Coerr. Copies of other stories set in Japan, or stories about peace are available in school or community libraries (see Supplemental Resources, Children's Literature).

VOCABULARY DEVELOPMENT

hibakusha—an A-bomb victim

Hiroshima—a city on Honshu Island, Japan where the first atomic bomb was dropped during World War II on August 6, 1945

memorial—something intended to remind people, or commemorate a person or event

monument—something built as a memorial in a public space so that a person or event will not be forgotten; often a stone structure designed to keep alive the memory of people killed in a war, or of a noted person who has died

Nobel Peace Prize—a prize awarded every year in a ceremony in Norway to acknowledge people who have worked for peace

peace—calm, quietness, freedom from war

sign—a mark or some other thing used to convey a meaning; a movement of the hand used instead of words to show meaning, or show direction

symbol—a sign, pattern, shape, etc., that stands for something

war—fighting between nations or parts of a nation

INSTRUCTIONAL PROCEDURES

A. Have various signs and symbols, or photos of them to display in class.

Discuss the purpose of signs, e.g., to show direction or convey a meaning, and using various hand signs (stop, come here, pray etc.). Emphasize the universal language of non-verbal signs. If sign language for the deaf is known include some of these examples.

Discuss the meanings of relevant symbols and what they stand for, and how people react to them etc. Use examples such as the Christian cross; the Islamic crescent; the McDonald's golden arches; memorial stones and tablets; flames, such as the Olympic flame; Olympic rings; and memorial walls and monuments.

B. Discuss the meaning of peace. Ask students why people say "rest in peace" when someone dies. What do they mean? What is peace? Use a selection of relevant photos and headlines from the local press, magazines, or books to help students explore their ideas about peace.

C. Ask students if they know of any signs or symbols for peace. Accept all answers and then discuss and group the examples given. Help them to decide how they would find out if they were indeed signs and symbols for peace, where they would be found, and what countries or groups would use the various ones etc.

D. Show a Japanese folded paper crane. Ask: What is this a symbol of? How can we find out? Discuss ideas for researching the information. Decide on research groups and methods, helping students decide what they would like to know about peace signs and symbols, questions they could ask, and ways to go about finding out.

Possible questions for students to answer in four theme groups:

1. Signs of Peace
   - How many signs of peace can we find?
   - Do different countries have similar or different signs or symbols? Are there any universal ones?
   - How do different languages say and write the word peace?
2. Symbols of peace
   - How did the paper crane become a symbol of peace in Japan?
   - What other symbols for peace are there in other countries and cultures?
   - Are there any easily recognized universal symbols for peace?
3. Groups working for peace
   - How important is it for groups to have signs and symbols of peace?

- What groups have them? Where are they used?
- Are peace signs also anti-war signs?

4. Individual people working for peace
   - Can people be a symbol of peace?
   - Which people would you suggest as symbols of peace? Why?
   - Who has received the Nobel peace prize recently? Why are these people chosen?
   - Who chooses them? Which countries are they from?

E. Discuss with students ways they may research answers and present their information to others in the class. Ideas could include library research, Internet searches, collections of photos, songs, and reading of stories and poems.

Help student groups with their research, and if students have not found their own examples, use the signs and symbols of peace (Appendix 1) and what peace means for some Australian students (Appendix 2).

Discuss how groups can get information from teacher-directed activities to be done with the whole class, such as the ones below and those in Extension and Enrichment.

F. Read or tell the story of *Sadako and the Thousand Cranes;* discuss the ideas in it and fold paper cranes (Appendix 3).

Share information about the peace movement, the Peace Museum and Peace Park in Hiroshima, discussing as much detail about the war and the dropping of the atom bomb as is relevant for this age student (see Supplemental Resources and especially the unit by Libby Tudball in *The Social Educator,* 1996 Australia, or *Tora no Maki* [NCSS, 1996]).

What's in a name?: Discuss students' names asking if they know what their name means and who are they named after. For homework parents or care givers could help students draw up a three generation family tree with grandparents, parents and their own names; or their parents, themselves and children they would like to have in the future and the names they would call them. The family trees can be pinned up around the class and reasons for particular names can be discussed and shared. Introduce the poem 'What's in a name?' (Appendix 4). Discuss what this poem could mean and who would have written it. Show Hiromu Morishita's family tree (Appendix 5) and discuss why he might have called his children these names.

A-bomb Survivor: Share Morishita's poem, photo and story as a *hibakusha* with the class (Appendix 6) and other poems and stories (see Supplemental Resources).

G. Help student groups review and sort their information so they can present their research to others. Particular group research questions, information found, and where it was obtained could be written up on large cards and displayed on small group tables. Share the information in a meaningful way. One idea is a Class Market Place: If there are four research groups, have groups (A) and (B) set up their displays of work at one time. Have the other two groups go to "buy" information, i.e. they are taught by the (A) and (B) groups in succession. Then following the lesson, have groups (C) and (D) teaching, so all student groups get a chance to "teach" twice and learn from their peers twice. The groups could make something to exchange in the market place for the information they receive, such as a "peace" bookmark, a paper crane, a *haiku* poem on peace, or a saying about peace.

H. As a whole class draw out the connections between the ideas and material presented to help students come to conclusions about their learning and provide an opportunity for reflection. Use ideas such as activities below.

Six Thinking Hats: Use de Bono's Thinking Hat activity by asking students in pairs to take up the position of one of the colored hats to help them discuss the ideas about signs and symbols of peace. Using actual colored paper hats made by the class makes this activity more concrete.

- White hat: (the facts) List the facts you have learned about signs and symbols of peace.
- Black hat: (negative consequences) Are there any negative effects for any people if peace were to prevail in the world?
- Red hat: (emotions) How do you feel about world peace and the information you have learned?
- Blue hat: (organized thinking) Suggest a strategy for getting others to discuss or think about world peace.
- Green hat: (creative thinking) Suggest changes that could be made in family, school, local or world situations to promote peace.

Discuss all ideas put forward by the pairs of students. Depending on the size of the class, pairs could join to have a group of four of the one hat color, then share their ideas and work out ways to present their combined list to the class. After discussion all put on the yellow hat to answer the final question.

- Yellow hat: (positive consequences) Give reasons why peace signs and symbols are important.

Effects Wheel: Model an effects wheel with the class. For example, write 'Less Pollution' in a circle in the center of the chalkboard. Write down the children's ideas of the effects of this around the central circle for the first, then second order effects or consequences as spokes of a wheel. Then in pairs, students construct their own effects wheel with 'Working for Peace' in the center. Share the different wheels.

Following these activities, help students develop general statements based on the information in their effects wheels and ideas from their thinking hats. Ask if they have been able to check the hypotheses about signs and symbols of peace that they formulated at the beginning. What do they now know?

I. Discuss and decide with students how they can share their learning and how they can act for peace in their own community. Some ideas include:

- Making paper cranes to send to someone who is ill or suffering in some way—with a message attached about peace and caring.
- Finding other symbols of peace such as the White Peace Rose and plant one in a school garden with a sign. Pick a bunch to take as a class or group to an elderly people's home. While there, sing songs and share memories. Ask students to take photos of themselves and their families to share and encourage the elderly people to share their photos and memories of war and peace, particularly their reactions to the declaration of PEACE at the end of World War II, or the Vietnam War.
- Talk to an older person about conflict and their strategies for resolving conflict. Share with them the signs and symbols of peace.
- Practice resolving conflict in classroom or schoolyard situations. Role play family situations, showing how conflict arises and ways of managing or resolving it.
- Link with another school and share stories, poems, pictures of peace, peace symbols, and signs. If possible, develop a link with a school in Japan.
- Practice writing "Peace" in Japanese calligraphy for display.
- Share further stories about peace from school and community libraries, especially *Peacetimes* by Katherine Scholes.
- Plan a school Peace Day for the United Nations International Day of Peace, on the 16th of September.
- Join the Thousand Crane Club. For further details, write to the Thousand Crane Club c/o The Hiroshima International School, 2-6, 2-Chome, Ushita Nako Higashi-ku, Hiroshima-shi 730, Japan.

J. Putting yourself in the picture: Have the students individually draw a simple picture frame on a page. After thinking about the topic of peace and what they have learned, ask students to consider questions such as, "What has this got to do with me?" and "Where do I fit into the picture?" Students should draw the connection between themselves and the topic of peace in the frame.

ASSESSMENT

A range of assessment tasks could be used. Many of the activities listed can be used for both formative and summative assessment.

- SIX HAT THINKING—assesses ability to look at concepts from different points of view.
- THE EFFECTS WHEEL—assesses ability to see consequences and links, and make generalizations.
- PUTTING YOURSELF IN THE PICTURE—assesses individual responses.
- RESEARCH TASKS—assesses ability of individuals and groups to find information from various sources and from teacher-directed activities.
- CLASS MARKET PLACE—assesses group presentation of material and their way of teaching concepts, facts, and ideas to peers.
- ACTIVITIES USING PHOTOS—assesses students' ability to 'read' photos, and make hypotheses and find answers on the basis of evidence.

EXTENSION AND ENRICHMENT

- Read *The Flame of Hiroshima* and discuss it with the class. Use the information about Article 9 in the booklet if students are stimulated to inquire into this (see Supplemental Resources).
- Sister Cities: Find links between your town or city and other cities. Ask, "Does our city have a sister city in Japan?" Share examples you know, especially examples of peaceful cooperation and peace projects established in cities. Students could be encouraged to contact their local government offices and suggest ideas for peace projects to elected members or they could suggest peace projects for their school and community. Plan for activities on the International Day of Peace, September 16.
- The Two Donkeys: Discuss conflict and conflict resolution using the activity based on the Quaker poster 'The two donkeys' (Appendix 7). Photocopy enough copies of the poster for pairs or groups, cut the copies into strips, then re-order them and give out sets. Ask pairs of students to order the strips, explain their order and what the poster means, and to suggest a title. In groups, role play conflict situations and resolutions that the poster could represent to the class.
- Children's literature: Read and discuss selected stories (see Supplemental Resources) about making peace, which include *Feathers and Fools* by Mem Fox or Dr. Seuss' *The Butter Battle Book* or *The Sneetches;* or books about particular wars and their effects, such as World War II, *The Flame of Hiroshima* by Yoko Yamaguchi, *The Angel with the Mouth Organ* by Christabel Mattingly; Vietnam, *The Wall* by Eve Bunting; The Gulf

War, *The War Began at Supper: Letters to Miss Loria* by Patricia Giff; and the Bosnian conflict, *No Guns for Asmir,* and the sequels *Asmir in Vienna,* and *Escape from Sarajevo* by Christabel Mattingly.

SUPPLEMENTAL RESOURCES

Chandler, Karen, *Japanese Culture—Resources and Activities.* Melbourne: Thomas Nelson, 1996.

Exley, Richard, and Helen Exley. *My World Peace—Thoughts and Illustrations from the Children of All Nations.* Lincolnwood, Illinois: Passport Books, 1985.

Fraser, Julia. *Exploring Japan—Teacher's Resource Book.* Melbourne: Macmillan Education, 1995

Franco, Betsy. *Japan—A Literature Based Multicultural Unit.* Around the World Series, Monterey, CA: 1993.

Lifton, Betty Jean. *A Place Called Hiroshima.* Tokyo and New York: Kodansha International, 1990.

Morris, Edita. *The Flowers of Hiroshima* and *The Seeds of Hiroshima.* Berlin: Seven Seas Books and George Braziller, 1966. [Adult novels on Hiroshima and the effects of the A-Bomb—useful as background reading.]

Morishita, Hiromu, John Bradley, and Edward A. Dougherty. *Pilgrimage to a Ginko Tree: Poetry Half a Century after the A-Bombings.* Hiroshima, World Friendship Centre, 1995. [Available from Professor Hiromu Morishita, World Friendship Centre, 8-10 Higashi Kannon Machi, Nishi-ku, Hiroshima 733, Japan. Fax: 011-81-82-503-3179 $US 5.00 plus postage]

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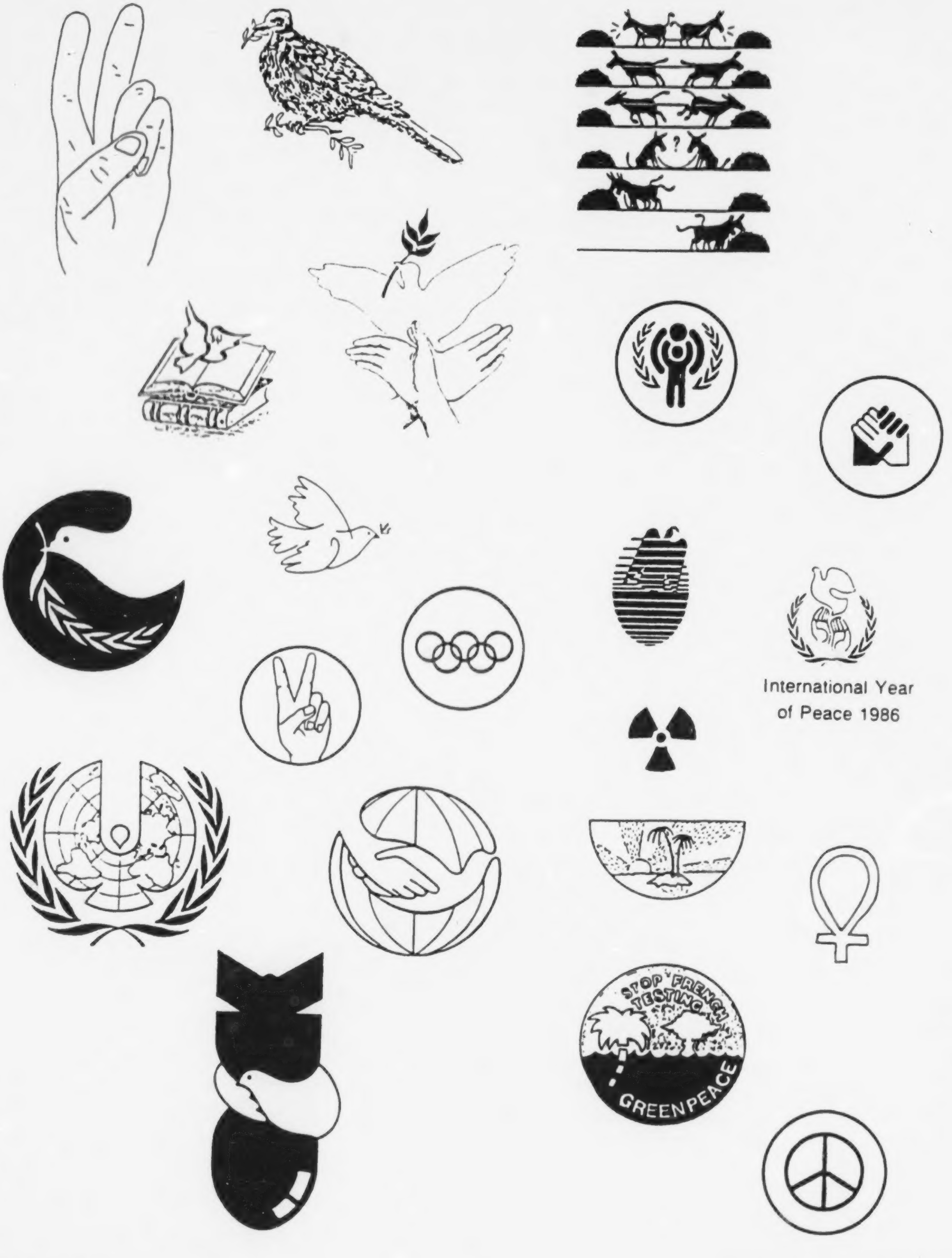
APPENDIX 1:
SIGNS AND SYMBOLS FOR PEACE


International Year of Peace 1986
STOP FRENCH TESTING
GREENPEACE

APPENDIX 2:
AUSTRALIAN STUDENTS' IDEAS ON WHAT IS PEACE?

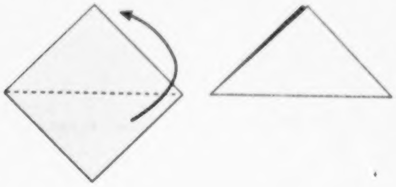
- Peace is happiness when it rains and we see a rainbow.
  ARTHUR, age 6
- Peace is birds because they hardly ever fight.
  ALLAN, age 10
- Peace is love between people.
  JESSICA, age 10
- Peace is when you have a soul. When you have a friend inside to be grateful for.
  SUSANNA, age 10
- Peace is not having bombs and guns and things.
  RAMON, age 8
- Peace is when you share a piece of gum with your friend.
  PAXTON, age 10
- Peace is when there isn't a war and when people are friends.
  JOSH, age 11
- Peace is two nations shaking hands and being friends forever.
  LAUREN, age 12
- Peace is having time to sit by yourself and not to have to think in the past about what is going to happen to you.
  NOC NY, age 12
- Peace is friends who get along and make up when they fight.
  SARI, age 10
- Peace is not fighting because the world may die.
  ALISA, age 8
- Peace is a thousand paper cranes made by all the children.
  RYOKO, age 9
- Peace is when your mummy says just be quiet and don't fight.
  TIMMY, age 7
- Peace is a friendship dance that everyone holds hands in.
  DANA, age 9

Messages of Peace from students in South Australia

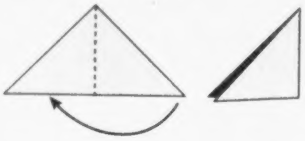
APPENDIX 3:
FOLD AN ORIGAMI PEACE CRANE

Start with a square piece of paper. It's very important to make sharp creases in the paper when you fold. Use your fingernail to make the creases sharp. The dotted lines show where you should fold.

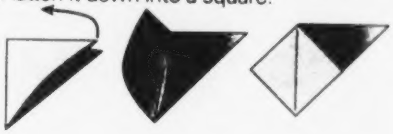
1 Fold your paper into a triangle, with the point at the top.



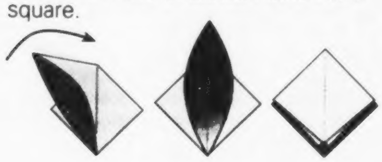
2 Fold the right side over to the left to make a smaller triangle.



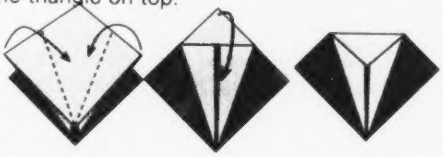
3 Turn the triangle upside down so that the folded side is to the left. Lift the top right corner and open it to make a funnel shape. Flatten it down into a square.



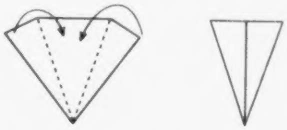
4 Flip the paper over, and lift the left corner to make a funnel. Flatten to a square.



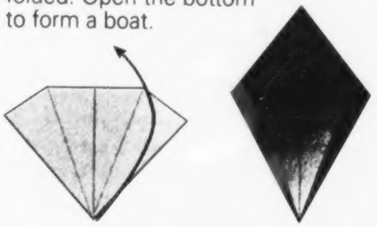
5 Fold the left and right sides of the top layer into the center. They should form a straight line across the top. Fold down the triangle on top.



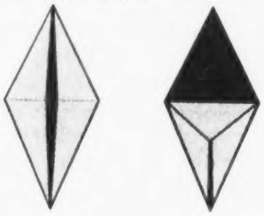
6 Flip the paper over, and fold the remaining two corners to the center again.



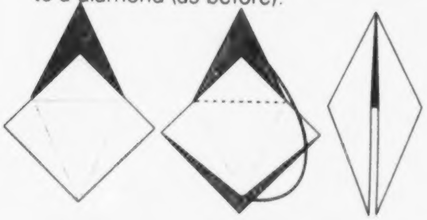
7 Unfold the two corners you just folded. Open the bottom to form a boat.



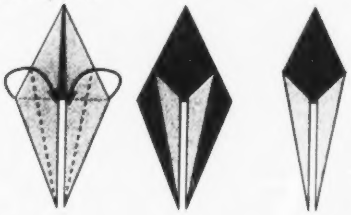
8 Flatten the boat to form a diamond. Flip the paper over.



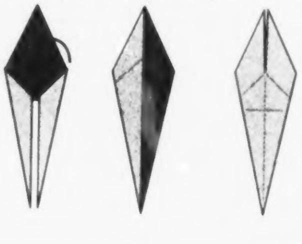
9 Unfold the three corners in the center. Open the flap at the bottom, and flatten to a diamond (as before).



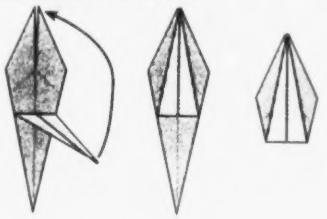
10 Fold two sides of the top layer to the center. Flip the paper over and repeat.



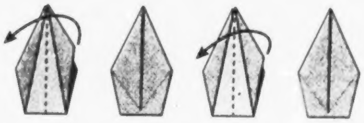
11 Fold the top right flap over to the left. Flip the paper over and repeat.



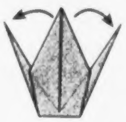
12 Fold up the bottom flap. Flip the paper over and repeat.



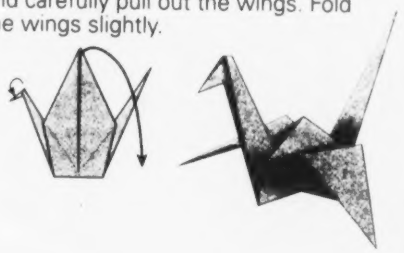
13 Fold the top right flap over to the left. Flip the paper over and repeat.



14 Pull out the left and right tips to form the tail and neck.



15 Fold one of the tips to form the head, and carefully pull out the wings. Fold the wings slightly.



DESIGNED BY GENE COWAN FOR *SOCIAL STUDIES AND THE YOUNG LEARNER* 10, NO 3 (JANUARY/FEBRUARY 1998), 34

APPENDIX 4:
POEM 'WHAT'S IN A NAME?'

by Margaret Calder, 1997

He called his first daughter *Chiyuki*—One thousand snowflakes.
Snow—white to cover the gray desolation of Hiroshima after the bomb,
Snow—icy to cool the heat of the burning skin from the atomic blast,
Snow—beautiful, wispy flakes floating gently down in quietness and peace.

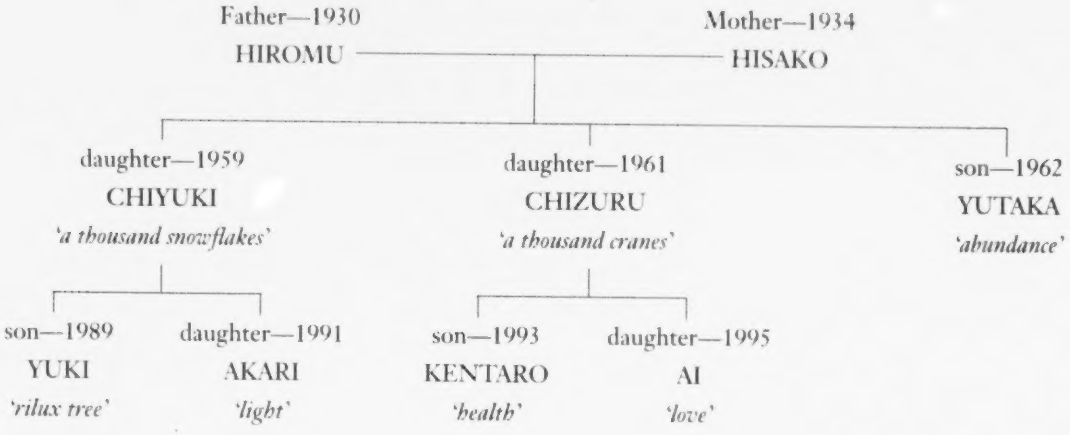
Chizuru is his second daughter's name—One thousand cranes.
Cranes—symbols of hope for the people of Hiroshima after the bomb,
Cranes—singing joyfully as they fly over land, over sea,
Cranes—soaring upwards to take the message of peace to the world

And his son was named *Yutaka*—Abundance.
Abundance—of hope for the continuation of life in Hiroshima after the bomb,
Abundance—of love, laughter, smiles, and tears of joy,
Abundance—of blessings for a new generation working for peace.

His grandchildren's names are *Yuki*, *Kentaro*, *Akari*, and *Ai*.
Or 'health' and 'love' and 'light' and 'the rilux tree'.
Life continuing and growing—*Yuki*—the rilux tree
Life improving with health and happiness—*Kentaro*—health
Life bringing light and joy to everyone—*Akari*—light
Life spreading peace and hope and above all love—*Ai*—love.

Written for my friend who works for peace—Hiromu Morishita of Hiroshima

APPENDIX 5:
HIROMU MORISHITA'S FAMILY TREE



Father—1930
HIROMU

Mother—1934
HISAKO

daughter—1959
CHIYUKI
'a thousand snowflakes'

daughter—1961
CHIZURU
'a thousand cranes'

son—1962
YUTAKA
'abundance'

son—1989
YUKI
'rilux tree'

daughter—1991
AKARI
'light'

son—1993
KENTARO
'health'

daughter—1995
AI
'love'

APPENDIX 6:
HIROMU MORISHITA'S STORY AS A *HIBAKUSHA*

Hiromu Morishita

Professor Hiromu Morishita is a Professor of Calligraphy in the Hiroshima Bunkyo Women's College in Hiroshima. As Betty Lifton says in her book, *A Place Called Hiroshima* (1990),

> Hiromu Morishita has been trying to prove that the brush can be mightier than the sword as he teaches his calligraphy students the grace of writing poetry on anti-war themes.

He is committed to spreading peace, understanding and friendship. He works for peace every day.

Hiromu Morishita is a *hibakusha*—an A-bomb victim. On August 6th 1945, when the atomic bomb fell on Hiroshima, he was a 14-year-old student. That fateful morning he was walking to a site in the city where he and his class mates were to clear roads. Each day they and other students had been doing this, so that when the 'ordinary' bombs that were expected fell on their city as they had on other Japanese cities, the emergency vehicles would be able to get through to put out the fires.

No one foretold the terror of atomic weapons, the blinding light, the incredible noise, the terrible burning and pain caused by that first atomic bomb, which was dropped on Hiroshima. Hiromu was thrown to the ground but because he was still fully clothed all of his body was not burned, as were the bodies of his class mates, who were already stripped and working. The bomb burnt and scarred one side of his face, melting his left ear "like a candle."

After days of wandering the city looking for his family, and being taken in by a friend's family, Hiromu spent a lot of time in hospital.

Many years later he became a university student, a teacher, a father of three children, and he is now a university Professor. He works at his university with his students, and in his own time with others, to promote world friendship and peace in Hiroshima. As Betty Lifton (1990; 112) says,

> you are attracted by the inner beauty of this man who is both poet and calligrapher, as he tells you that his only salvation has been to work for peace in a personal way. He and a group of teachers have organized a peace study program, and are charting children's changing attitudes to nuclear issues like a moral fever chart.
>
> "I shall keep working as long as nations are threatened by war," he says. "The hope of the world lies with the young. They must realize the danger before it is too late."

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A-Bomb Disease

My childhood friend
who teased me about my ears
having no folds,
died in a single moment.

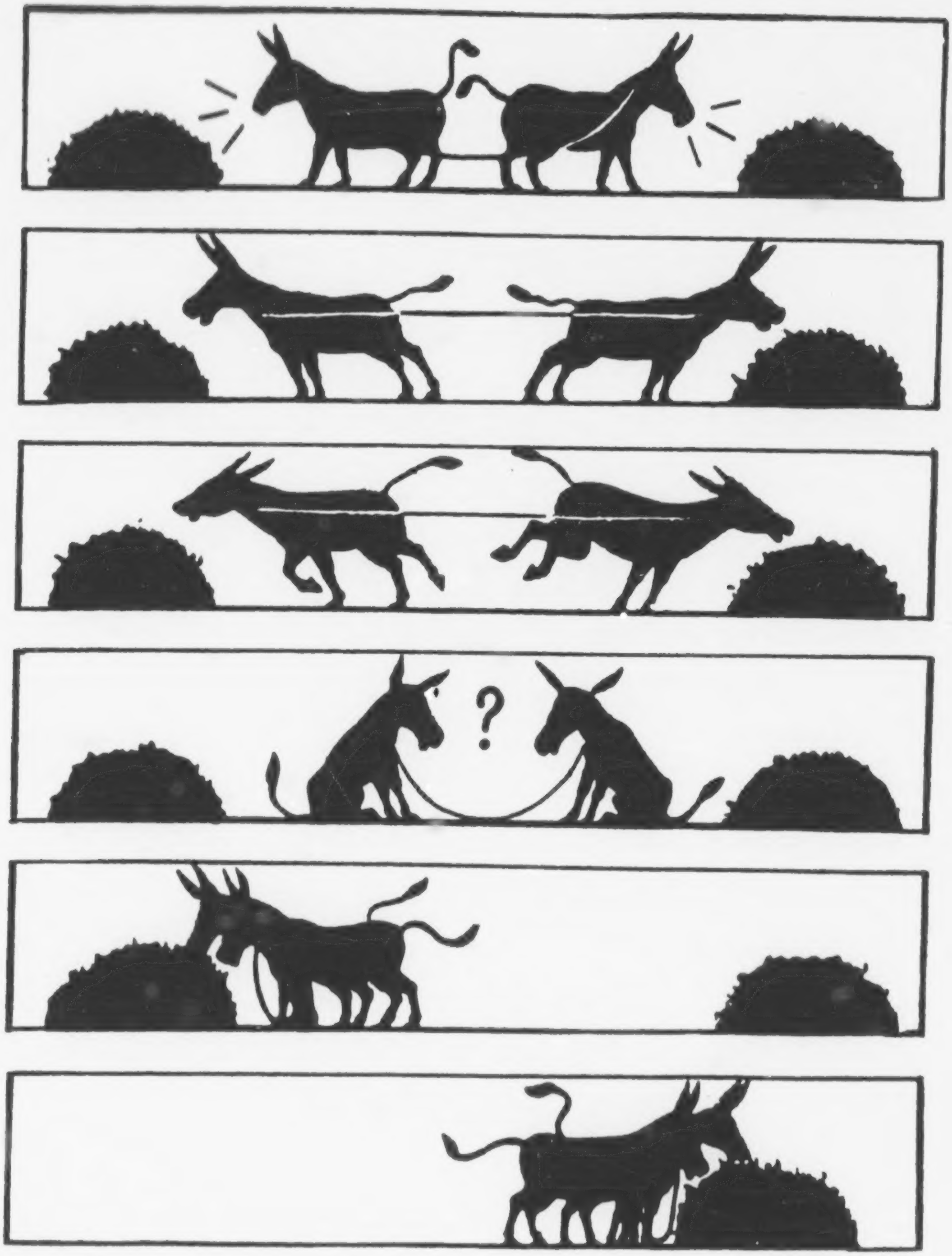
My ear
rotted, oozing,
and fell away.

—HIROMU MORISHITA

from *Pilgrimage to a Ginkgo Tree: Poetry Half a Century after the A-Bombings* by Morishita, Hiromu; John Bradley, and Edward A. Dougherty. Hiroshima: World Friendship Center, 1995. Published with permission of the author.

Professor Hiromu Morishita, Hiroshima, June 1997

APPENDIX 7:
THE TWO DONKEYS ACTIVITY



From Calder, M., and Smith, R. *A Better World for All—Development Education for Australian Classrooms.* Canberra, Australia: AIDAB, 1993. Original source of poster: Quaker Peace Service, London. Published with the permission of the authors.

Japanese and American Families: A Comparative Study

by Mary E. Connor
Westridge School, Pasadena, California

NCSS STANDARDS

VIII. Science, Technology, and Society

- b. make judgments about how science and technology have transformed the physical world and human society and our understanding of time, space, place, and human-environment interactions;
- c. analyze how science and technology influence the core values, beliefs, and attitudes of society, and how core values, beliefs, and attitudes of society shape scientific and technological change.

IX. Global Connections

- b. explain conditions and motivations that contribute to conflict, cooperation, and interdependence among groups, societies, and nations;
- d. analyze the causes, consequences, and possible solutions to persistent, contemporary, and emerging global issues, such as health, security, resource allocation, economic development, and environmental quality.

OVERVIEW

Since families are the basic unit of every society, knowledge of a society's family system is essential to understanding its culture. In Japan family ties are particularly close, with strong parental authority. While the modern Japanese family is not the same as the traditional one, it has remained intact despite rapid economic growth, urbanization, and technological change. How has the Japanese family remained intact and how is it that Japan has avoided many social ills common in other industrialized countries?

In the United States the same shift from an industrial to a communications society has been credited for the breakup of the family. The lesson plan enables students to examine family systems and child-rearing and to note features of the Japanese system that might be attractive to families in the United States. This lesson also offers opportunities for students to examine positive features of family life in the United States (such as career options for women).

RECOMMENDED GRADE LEVEL OR COURSE PLACEMENT

This lesson is designed for high school, but it could be modified and used with middle school students. It could be used in world history, United States history, sociology, and Asian Studies classes.

RECOMMENDED TIME ALLOTMENT FOR INSTRUCTION

One to three class periods should be adequate time for this lesson plan. An optional survey (Appendix 1) may be completed in advance. If there are simulations or analytical essays to be written, another day or two might be required.

OBJECTIVES

Knowledge—Students will:

- describe the distinctive features of family life in Japan.
- identify the traditions that have helped to sustain families.
- compare U.S. families with Japanese families in terms of meeting needs of individuals and the family unit.

Attitude—Students will:

- recognize the complexity of societal patterns.
- acknowledge differing value systems.
- appreciate the fact that Japanese and United States families have similar challenges in dealing with rapid economic and technological change.

Skills—Students will:

- read source material and draw conclusions on family life in Japan.
- examine differences between family systems and the implications of these differences on social stability.
- read and interpret charts and graphs.

RESOURCES/MATERIALS NEEDED

Appendix 1: Student Questionnaire

Students do not have to conduct a survey of U.S. families to compare United States and Japanese families; however, they will be more challenged and engaged if they do. The survey will also make the results of their study more reliable. On the first day of this lesson plan students could work to tabulate the results of this survey.

Appendix 2A: The Japanese Family

The information for this topic was compiled from a wide variety of sources, including personal interviews of Japanese men and women and high school juniors and seniors.

Appendix 2B: Charts and Graphs

Appendix 3: Student Discussion Guide

VOCABULARY DEVELOPMENT

"kyoiku mama"—education mother

INSTRUCTIONAL PROCEDURES

A. A class survey. Students survey their own families. Teachers might make it a school-wide survey or a survey conducted by social studies teachers. The individual questionnaires will be anonymous. If a student finds a question objectionable or too difficult, he/she is not obligated to write a response.

B. Students compile the results of their survey. Divide the class into five groups. To facilitate the process of compiling the results, individual questionnaires could be cut into five parts so that each group could tabulate the results of two of the questions on the survey. The results are then written on the chalk board, an overhead transparency, or photocopied and distributed to each student.

C. Continue the group arrangement. Ask each group to discuss the results of the survey, the patterns they observe in United States family life, and how families in the United States compare with those in Japan. Each group records its speculations. Later it will be determined which group was the most accurate. This should increase student interest.

D. Ask students to read Appendix 2A. Tell them to look for the distinctive features of the Japanese family. Before they begin to read Appendix 2A, instruct the class to look at Appendix 2B. Assign one member of each group to each chart and graph.

E. After reading and interpreting the charts and graphs, students discuss their findings in their groups. Individually or as a group, they answer the questions in the Student Discussion Guide (Appendix 3).

F. Conduct a full-class discussion using the Student Discussion Guide.

ASSESSMENT

- Students could perform simulations to compare family life in United States and Japan.
- Students could be asked to write an essay that investigates how Japan has somewhat preserved its traditional values, while the United States has, to a larger degree, witnessed great stress on its traditional values.

EXTENSION AND ENRICHMENT

- Students could study another country and draw comparisons with the United States or Japan.

SUPPLEMENTAL RESOURCES

"Gender Description Slammed in White Paper," *The Daily Yomiuri.* Tokyo, 5 July 1997.

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White Paper on Police. National Police Agency (Sept. 3, 1997). http://jin.jcic.or.jp/stat/stats/14CRM31.html.

APPENDIX 1:
STUDENT QUESTIONNAIRE

To make a comparative study of Japanese and United States families, you need to obtain reliable information on family life in the United States. Consequently, you are to interview your own family. Your questionnaire will be anonymous and the information you obtain will remain confidential. If any questions are objectionable or too difficult, you may leave them blank.

1. What are the number of hours your father works outside the home on an average day? _____ How many hours spent commuting? _____ Number of minutes per day that he spends eating meals with you? _______ Number of minutes per day helping you with homework? _______ Number of minutes per day doing leisure activities with you? _______

   What are the number of hours your mother works outside the home on an average day? _______ How many hours spent commuting? _______ Number of minutes per day that she spends eating meals with you? ______ Number of minutes per day helping you with homework? ______ Number of minutes per day doing leisure activities with you? _______

   Is your mother a housewife? Yes _____ No _______ Does she spend time volunteering? Yes_____ No_____ If so, approximately how much time on a weekly basis? ________

2. Are your parents divorced/separated? Yes ____ No _____
3. Who has the responsibility for most discipline? Mother ____ Father _____ Step-parent ____ Grandparent(s) _______
4. Who handles the household budget? Mother _____ Father ______
5. According to your mother, what are the good things about raising children?

   According to your mother, what is hard about raising children?

6. Do you spend time on a regular basis with your grandparents? Yes _____ No ________.
7. Are your father's aspirations for you different from your mother's? Yes _____ No _____ If yes, briefly explain.

8. How many hours of homework do you complete on an average school day? ____
9. Do you take academic classes, exam preparation, music lessons, etc. after school? Yes ____ No______ Average number of hours per week _____ Do you have a job outside of school? Yes ____ No _____ Average number of hours per week at work ____
10. What are your father's four principal values that he wants to instill in his children? List them.

    What are your mother's four principal values that she wants to instill in her children? List them.

APPENDIX 2A:
THE JAPANESE FAMILY

White Paper—1996 Annual Report on Health and Welfare

SOURCE: Ministry of Health and Welfare;
http://www.mhw.go.jp/link/index.html

Section 1.
Family Changes in Postwar Japan and Society

1. FAMILY TRANSFORMATION AND THE SOCIETY

A. The Roles of the Family Are Changing

The family is the basic unit of human society. It is the family that is responsible for bearing and raising the children who will grow to adulthood to form new families. In this sense, the family has the fundamental function of sustaining living by maintaining and guaranteeing the life of its members. The family is engaged in production and labor to sustain the life of its members (production/labor function), bearing, raising and educating children (nurturing/educational function), and its members help one another (support function) when a member becomes sick, too old to work, or in need of long-term care. Thanks to these family functions, the next generation of people are born (reproductive function), and thus our society can be sustained.

Moreover, the family provides emotional support to its members in the form of love and comfort. In an affluent society with an improved living standard, it is emotional support which is emphasized more than the function of sustaining daily living.

Let us look at people's ideas on the roles of families in Japan, for example. The most popular response was that families "provide rest and comfort" (54.1%), followed by "provide emotional support for each other" (48.4%) and "provide a setting where family members can improve themselves" (39.0%), demonstrating people's emphasis on the emotional function of families. On the other hand, people are not very conscious of the more historical roles of families, such as "supporting their members' economic life" (13.6%) and "providing an educational setting where children can be born and raised" (11.4%). The mutual help function of families represented in the answer of "providing a welfare setting for personal care, financial support, etc." rated an extremely low proportion of 1.8%.

B. The Interaction of Families and Society and Their Transformation.

(1) The Progress of Industrialization Gave Birth to Nuclear Families That Are Based on the Separation of Roles by Sex.

Families provide support to society and society in turn supports the existence of families. The structure and families change with time as they relate to society.

In the agricultural society of the past, multi-generational households where a husband and wife, their children and the husband's parents lived together were most common and large families were the fundamental units of the society. In these households, not just a husband and wife, but also their children and the husband's parents were engaged in labor such as farming. The place of living was also a place of work at the same time. A family was a livelihood community as well as a production community.

As our society became more industrialized, and as the weight of the industrial structure shifted from primary industries toward the secondary and tertiary industries, people began to be employed in factories and offices to earn their living, and thus the place of living (home) became separated from the place of production and labor (workplace). Through this process, people moved into cities from villages, seeking jobs. The family structure was also changed from a large, multi-generational family to a nuclear family. The general concept of male and female separation of roles that a husband works outside and a wife does housework was thus established. Western societies began to see these changes in the family structure that accompanied industrialization around the 19th century. In Japan, these changes were first seen at the end of the Taisho era to the early Showa era (late 1920s) among the non-self-employed in urban areas. They became widespread after the war over the period of high economic growth.

(2) Families Changed With the Changes in Population Structure.

The progress of an industrial society brings about remarkable improvement in productivity. People are freed from hunger, the population explodes, and the family structure is compelled to evolve. In Japan, people who were born approximately between 1925 and 1950, when the death rate declined in step with the ongoing industrialization and population increase became apparent, caused a transformation in family structure. This group of people are referred to as the demographic change period-generation. People in this generation had an average of three brothers and sisters. They were brought up in large households in their childhood, but tended to form nuclear families in their adulthood. In the background of this are changes in socioeconomic conditions, namely the advancement of industrialization, as well as a number of population structure-related factors; namely, improvements in sanitary and nutritional conditions caused a demographic shift from a tendency toward many births and many deaths to one of many births but few deaths, increasing the number of siblings, and thus many people had to find a place of work outside their home. The concentration of the labor force in urban areas due to these changes in the population structure permitted an abundant supply of labor force. This supported high economic growth in postwar Japan. It also popularized nuclear families composed of a couple and their children and created a typical image of a family based on the male and female role separation, namely that the husband works outside the home and the wife takes care of the home.

As seen above, our typical image of a family was popularized after the war through the demographic change period-generation and thus, it does not have a very long history. Since the 1950s, as people of this generation began to reach their elderly years, Japan has experienced more rapid progress in population aging than any other country has encountered. Furthermore, in the midst of the rapid aging of society, the family's lifestyle is changing again: families are becoming increasingly diversified.

(3) In the Postwar Era the Number of Single-Member Households Markedly Increased and the Average Number of Household Members Significantly Decreased.

With regard to the number of households by family type in Japan, the total number of general households increased from 17 million in 1955 to 39 million in 1990. In the meantime, "other blood-related households," which are predominantly three-generation households, remained stable at around seven million. On the other hand, nuclear family households composed of a couple and their children considerably increased from 10 million to 21 million, and single-member households, from 0.6 million to 7.9 million. As a result, the ratio of "other blood-related households," predominantly three-generation households, continued to decline, dropping to 17.8% in 1990 from 36.5% in 1955. Nuclear family households have been stable at around 60% while the ratio of single-member households increased about six fold from 3.4% to 20.2%.

Due to the increase in the number of single-member households and other factors, the number of members per household continued to decrease. The average number of household members decreased from 4.97 in 1955 to 3.06 in 1990. Moreover, according to the 1994 Comprehensive Survey of the Living Conditions of People on Health and Welfare, the average number of household members dipped below three (2.95).

C. Not Only the Family Structure but Also the Family's Lifestyles Are Becoming Diversified

Not only have family structures become more diversified as seen in the increase of the nuclear family and single-member households, but also family's lifestyles have become increasingly diversified. In postwar Japan, women's social participation has progressed, increasing the number of women working as employees, as well as the number of double-earner households. Some time has passed since a young couple who opted not to have children and instead prioritized their own lifestyle, began to be referred to as the "DINKS" (double-income no-kids). An increasing number of people have not necessarily taken marriage for granted. Females have begun to search for more diverse lifestyles outside the traditional practice of getting married and becoming housewives. On the other hand, due to the increasing practice of *tanshin-funin* (married workers living on their own away from home due to job transfers), families that live separately have now become common. Divorces and remarriages are on the increase. People's perception of marriage is also changing. While people are emphasizing the emotional functions of the family, such as the provision of love and comfort to members, the family is changing from a unit to sustain the members' living to one that provides them with emotional satisfaction. Thus, the lifestyle of a family is increasingly diversified according to individuals' way of life.

These changes are also transforming people's ideas regarding traditional male and female roles. The concept of role separation by sex, namely that men work outside and women stay home, is changing. There is an increasing desire among women to have a job and to seek after self-realization in the society. Changes in people's concepts of male and female roles are expected to greatly impact the Japanese society and economy as we move toward the 21st century, not only in the sense that those changes will diversify family lifestyles according to individuals' way of life, but also in the sense that they will affect how males and females relate to their society and structure it.

Next, therefore, we discuss the changes in the status of social participation of women in the postwar era, as this is closely related to the transformation of the family. We will also examine the relationship between female employment and changes in births and child rearing.

2. PROGRESS IN THE SOCIAL PARTICIPATION OF WOMEN

A. The Status of the Social Participation of Women

(1) The Ratio of Those Attending Higher Levels of Schools is Higher Among Women.

The figure on the rates of advancement to high schools, colleges and junior (2-year) colleges by sex shows that females exceeded males in 1969 regarding the rate of advancement to high schools. As of 1994, this rate was 96.8% for females and 94.6% for males. With regard to the rate of advancement to 4-year colleges and junior colleges, that of females has been higher than that of males since 1989. As of 1994, the rate was 45.9% for females and 40.9% for males. The trend for females also indicates a high rate of advancement to junior colleges. In recent years, however, females' rate of advancement to 4-year colleges has been significantly increasing to the extent of almost diminishing the gap between the rates of their advancement to junior colleges and 4-year colleges.

(2) Women With Jobs Continue Increasing.

After the war, more and more men became non-self-employed and more and more women became full-time housewives, while the number of women with jobs gradually increased. Looking at the changes in the number of women with jobs, their number increased by 9.4 million for the 40 years between 1955 and 1994, reaching 26.14 million.

Looking at women as employed workers, both their number and percentage share have increased more rapidly. Their number increased by 15.03 million for the 30 years between 1964 and 1994, reaching 20.34 million as of 1994 or as much as 38.8% of the employed workers in total.

Examining the ratios of women as employed workers by their marital status, the ratio of those married has been increasing in the long term, which indicates that more women continue working after marriage.

As for the causes for active participation of married women in the workplace, in addition to the need to supplement household income due to children's educational costs among other costs, other factors can be pointed out. They include: 1) The higher educational level of women increases their work abilities and awareness toward work; 2) The hours which housewives can freely use have been increasing thanks to shorter childbirth and child care periods due to a decrease in the average number of children born, and progress in labor saving of household chores because of widespread use of home electric appliances, prepared food and the development of the fast food restaurant industries among other factors; and 3) Measures to support women to both raise children and work have advanced through the development of nurseries.

(3) The Wage Gap Between Man and Women Is Still Wide, Though It Is Narrowing.

Though more women have participated in the workplace, the wage gap between men and women is still wide. Looking at the changes in the ratio of wages between men and women, women's wages were less than one-half that of men up to the early 1960s, while the wage gap between the two sexes has been shrinking along with economic growth, bringing women's wages to 62% of that of men in 1994. The degree of narrowing the gap is especially remarkable in the younger generation. Comparing the wages between men and women age 20-34 in five-year increments, women's wage is 89.0% of that of men in age 20-24 and 83.8% in age 25-29, showing the wage gap is continuing to narrow.

B. Employment and Childbirth/Child Care

(1) The Employment Rate of Women Is Low During Childbirth and Child Care Period.

Women's employment is substantially affected by the status of their family. Looking at the employment rate of married women by age of their children, the employment rate of married women whose youngest child below the age of three is 28.2%, whereas that rate goes up as the age of the youngest child increases, reaching 72.7% among married women whose youngest child is age 12-14. Examining this by type of employment, the ratio of part-time workers is highest among women with children, which indicates that more married women get employment as part-time workers, as their children grow older and require less child care.

When the labor force of women is studied by age, as of 1990 this rate exhibited an M-shaped curve, in which the rate began to rapidly decline among women in their late 20s which corresponds to the average age of childbirth of their first child, hitting the bottom among women in their early 30s and maintaining the lowest level until the end of the 30s when women mostly have finished giving birth to children. Paying attention to the changes in this rate from 1960 to 1975, the employment of women in their middle to older age increased, though the labor force rate of women during the childbirth and child care period decreased partly due to a drop in the farming population. Next, focusing on the changes in this rate from 1975 to 1990, the labor force rate of women in their 20s rose and that of women in their late 30s to beyond 40s also markedly increased, showing a clearly defined M-shaped curve in terms of participation in the labor force.

We will now examine the differences in the employment status of married women based on whether they are living with or without the parents. The employment rate of married women living with the parents is generally higher than that of married women living without them, and this difference is especially noticeable when the children of the married women are younger. In addition, the ratio of regular work done by married women living with parents is higher, suggesting that support from the parents allows these women to more easily give birth to children and raise them.

(2) The M-Shaped Curve of Japan Is Also Noteworthy Internationally.

Comparing the labor force rate of women internationally, that of Japan, along with South Korea, shows a clearer M-shaped curve. To support women's employment and address the trend toward having fewer children per family, we must promote the creation of an environment where women can bear and raise their children while continuing to work.

(3) Japan Has the Smallest Number of Women Who Prefer to Continue Working Even After Childbirth.

When the views on employment and childbirth among women age 20 and older are compared internationally, the ratio of those who believe it is "better for a woman to quit working after childbirth and begin working again after children grow older" is high not only in Japan but also in many countries in Europe and the United States. This figure reaches 40-50% in countries except for Sweden and the Philippines. However, the ration of those who believe it is "better for a woman to continue having a job even after childbirth" is the lowest or 26.3% in Japan. As far as the results of this survey and the international comparison on the labor force participation rate of women mentioned above are concerned, the view that women should try to continue working after childbirth is lower in Japan than other countries, and it is noted that upon facing childbirth, women most often stop working.

(4) Women's Awareness on Employment Is Increasing Even in Japan.

Nevertheless, when the changes in awareness on childbirth and employment of women in Japan are studied, the ratio of those who believe it is "better for a woman not to have a job" and that of those who believe it is "better for a woman to have a job until marriage" is decreasing among both men and women. In contrast, those who responded that it is "better for a woman to continue having a job even after childbirth" and those who responded that it is "better for a woman to quit working after childbirth and begin working again after children grow older" are increasing among both men and women. Particularly characteristic is the rapidly increasing ratio of women who believe it is "better for a woman to continue having a job even after childbirth." It is fair to say that women's awareness on employment—their desire to work after marriage and childbirth is substantially increasing in our country as well.

On the other hand, the ratio of those who believe it is "better for a woman to quit working after childbirth and begin working again after children grow older" is still the highest.

In postwar Japan, women have been achieving more social advancement and women's awareness on employment has been on the increase, as described before, while women's employment tends to be interrupted by childbirth and child care in reality. However on the other hand, the total fertility rate has been rapidly declining in recent years, which is expected to have a substantial effect in the long run not only on Japan's population structure, but also the social and economic structure.

Section 4.
Changes in the Husband and Wife Relationship

1. CHANGES IN THE DURATION OF MARRIAGES

A. The Duration of Marriages Is Increasing as People Live Longer

Examining the trends in the duration of marriages, it can be seen that the percentage of couples married 50 years or longer rose dramatically from 20.0% in 1955 to 30.3% in 1985. In contrast, the average life of marriages, which indicates the average duration of a marriage until one of the partners dies, has remained mostly unchanged since the end of the war at 35 to 38 years. This is due to the fact that the increasing potential duration of marriages because of increasing longevity is offset by the rising age of first marriage and rising divorce rate. This indicates that the nature of the husband and wife relationships has grown in importance in order that marriages endure for a longer period of time.

B. People Married for 20 Years or Longer Comprise 60% of All Those Already Married

Looking at the ratio of married women by duration of marriage in 1994, we find that the ratio of marriages 20 to 24 years, which includes the baby boom generation, was 12.9% at the top of the curve. The ratio of marriages with duration of 20 years or more accounted for 58.6% of all marriages. Thus, since the number of middle aged couples with marriages lasting 20 years or more years is increasing, the number of so-called middle-aged divorces is also increasing.

2. CHANGING ATTITUDES TOWARD THE DIVISION OF ROLES BETWEEN MEN AND WOMEN

A. Husband and Wife Relationships Are Becoming More Diversified

In the same way that families are becoming more individualized, the husband and wife relationship itself is undergoing a significant transformation, as can be seen from the increase in the number of *tanshin-funin* (businessmen living on their own away from home due to job transfers). It is not rare for a husband and wife not to be living together under the same roof. Examining the changes in the number of single-member households comprising married men aged 30 to 59, we find that there were only 141,000 such households in 1975, but this figure increased 2.3 fold to 321,000 by 1994. Although this figure includes those living away from home for various reasons other than *tanshin-funin*, the rising number of men living alone in the prime of their working years, for whatever reason, is a manifestation of the diversification of the nature of the husband and wife relationship.

B. The Attitude Toward the Division of Roles Between Man and Women Continues to Change

If we examine how attitudes have changed regarding the idea of "men go to work and women take care of the home," we find that in fewer than ten years, from 1987 to 1995, the ratio of women who disagreed with this idea jumped from 31.9% to 53.9%, and the corresponding ratio of men spiked from 20.2% to 40.2%. These figures show that the perspective on the division of roles between men and women is changing, at least from the viewpoint of attitudes.

Conducting a similar survey broken down by wife's age, we find that the younger the wife, the higher the ratio that opposes the idea of gender based role division as typified by "men go to work and women should give their undivided attention to household work." The ratio of wives 30 years or younger that oppose this idea is greater than 50%.

Examining this issue from the perspective of employment status of couples, we find that the ratio of wives working full-time who oppose gender-based role division is a high 66.7%. Conversely, the highest ratio of wives who agree with role division belongs to dedicated housewives, at 59.8%. It has been noted that the more that wives are involved in their occupation, the more likely they oppose gender-based role division.

C. Husbands Are Expected to Fulfill the Roles of Work and Housework

When wives were asked whether "husbands should share equally in housework and child raising," we found that all age groups of wives excluding those 70 years of age or older agree with this proposition at a rate of 60% to 80% regardless of the wife's employment status. The expectation by wives that their husbands should participate in housework and child rearing is quite strong.

From these observations, we can say that although quite a few people still think conventionally that there should be a division of roles between men and women regarding work and home, wives strongly desire that their husbands participate in housework and child rearing, and husbands are being called upon to fulfill the dual roles of work and housework.

D. The Level of Satisfaction Regarding Their Husband's Participation in Housework and Child Rearing is Lowest among Wives in Their Forties

Examining to what extent husbands actually participate in housework, we find in descending order: "taking out the garbage" at 28.2%, "daily shopping" at 26.3%, "cooking" at 21.2%, "washing the laundry" at 17.0% and "cleaning" at 14.8%. Husband participation in household work is not as much as wives desire. In cases of couples with young children and couples in which the wife works full-time, the ratio of husbands participating in household work rises; thus the circumstances of husbands' participation in household work change as the circumstances of the family change.

Examining the actual status of husband participation in child rearing, we find the ratios remarkably high compared with household work: "plays with children" at 78.0%, "bathes the children" at 73.0%, "feeds the children" at 40.3%, "puts the children to bed" at 38.0% and "changes diapers" at 37.5%. Moreover, these figures do not vary by the wife's employment status, and the younger the child, the higher the ratio of husband participation in household work. We can see from these observations that husband participation in child rearing is becoming widespread and that husbands are sharing more of the burden of child rearing when the children are younger.

Examining the level of satisfaction of wives regarding the performance of household work and child rearing by husbands, we find that the overall level of satisfaction is 60.7%. However, the level is lowest at 56.6% for wives aged 40 to 49, when husbands are in the prime of their working years. From the perspective of employment status, the level of satisfaction is 57.8% for employed wives, compared to 63.1% for unemployed wives.

APPENDIX 2B:
CHARTS AND GRAPHS

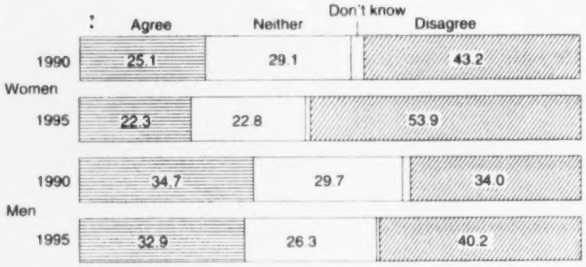
International Comparison of Divorce Rates

(per 1,000)		*Divorce Rate*
Japan	1995	1.6
USA	1993	4.6
Germany	1993	1.9
France	1991	1.9
Italy	1993	0.4
UK	1992	3.0
Sweden	1993	2.5

SOURCE: *Vital Statistics of Japan.* The Statistics and Information Department, Ministry of Health and Welfare (Apr. 3, 1996). 1-2-2- Kasumigaseki, Chiyoda-ku, Tokyo 100-45. Phone 011-81-3-3503-1711. http://jin.jcic.or.jp/stat/data/02VIT33.html

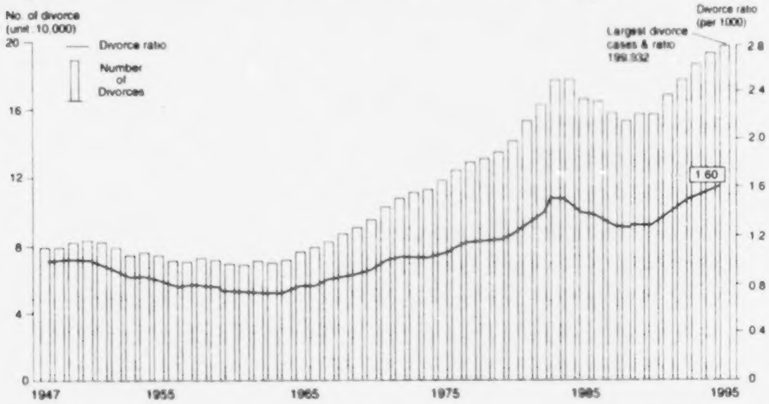
Role of Men and Women (%)

How do you feel about the idea that men should work and women should stay at home?



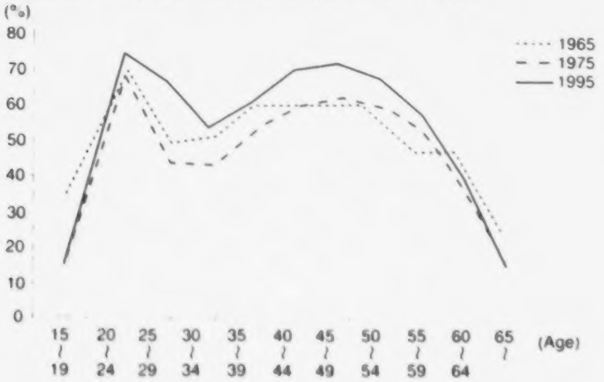
SOURCE: *Japanese Women: Yesterday and Today.* "About Japan" Series No. 5. Tokyo: Foreign Press Center, 1996. p. 59.

Number of Divorces and Divorce Ratio: Annual Change



SOURCE: *Japanese Women: Yesterday and Today.* "About Japan" Series No. 5. Tokyo: Foreign Press Center, 1996, p. 36.

Women's Work Force Participation, by Age



SOURCE: *Japanese Women: Yesterday and Today.* "About Japan" Series No. 5. Tokyo: Foreign Press Center, 1996, p. 19.

Time Spent by Nuclear-Family Couples on Housework and Child Care

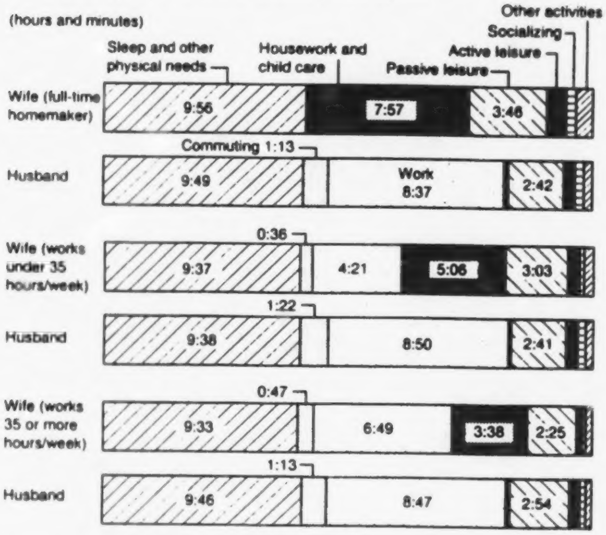
(hours and minutes)

	Housework		Child care		Shopping	
	Weekdays	Sundays	Weekdays	Sundays	Weekdays	Sundays
Wife (full-time homemaker)	5:27	4:18	1:34	1:13	0:51	0:56
Husband	0:03	0:17	0:04	0:23	0:04	0:31
Wife (works under 35 hours/week)	4:06	4:14	0:16	0:23	0:41	0:58
Husband	0:03	0:18	0:01	0:12	0:03	0:28
Wife (works 35 or more hours/week)	2:53	4:00	0:16	0:25	0:26	0:56
Husband	0:06	0:26	0:02	0:12	0:03	0:26

SOURCE: *Japanese Families.* "About Japan" Series No. 19. Tokyo: Foreign Press Center, 1994, p. 65.

65

A Weekday of Nuclear-Family Couples



SOURCE: *Japanese Families.* "About Japan" Series No. 19. Tokyo: Foreign Press Center, 1994, p. 64.

Note: A nuclear family is defined as a husband, wife, and one or more unmarried children. Husbands of full-time homemakers include self-employed men. Husbands in the other categories are all employees.

Parent-Child Interaction

(%)

	Father		Mother	
	Weekdays	Sundays	Weekdays	Sundays
None	9.4	1.7	0.8	0.4
1–14 min.	20.2	5.4	4.3	1.6
15–29 min.	24.5	12.2	12.8	6.2
30–59 min.	23.3	18.9	23.3	14.2
1 hr.–1 hr. 59 min.	13.3	16.9	21.8	17.3
2 hrs.–	7.6	43.1	35.7	59.0

SOURCE: *Japanese Families.* "About Japan" Series No. 19. Tokyo: Foreign Press Center, 1994, p. 66.

Proportion of Children Taking Special Lessons

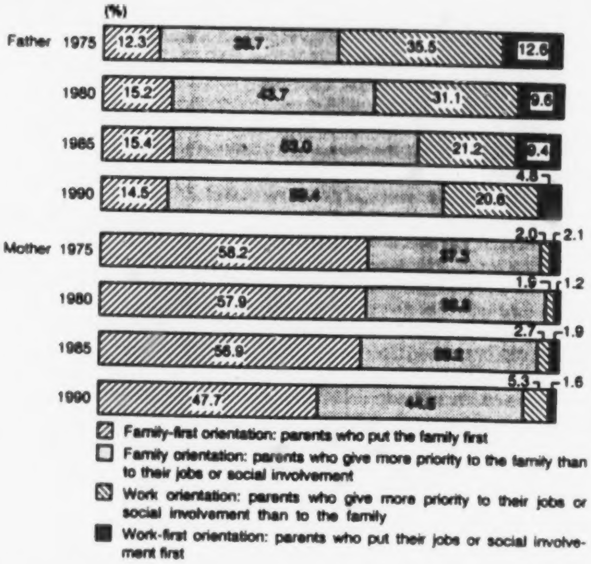
(%)

	Total	Boys	Girls	Pre-school	First–third grade	Fourth–sixth grade	Middle school
Taking lessons	66.6	63.1	70.2	41.9	76.3	79.1	69.3
Cram-school classes	31.0	32.1	29.9	6.6	17.5	33.7	54.0
Calligraphy, art, abacus	24.5	20.5	28.7	8.9	39.8	43.7	13.1
Piano or other musical instruments	22.1	10.4	34.6	16.7	33.1	28.6	15.0
Swimming or other sports	21.4	25.8	16.7	23.2	38.7	25.3	8.4
Private tutoring	2.3	2.4	2.2	0.1	0.4	1.4	5.6
Singing and dance	2.3	0.7	4.0	2.7	3.4	2.3	1.4

SOURCE: *Japanese Families.* "About Japan" Series No. 19. Tokyo: Foreign Press Center, 1994, p. 40.

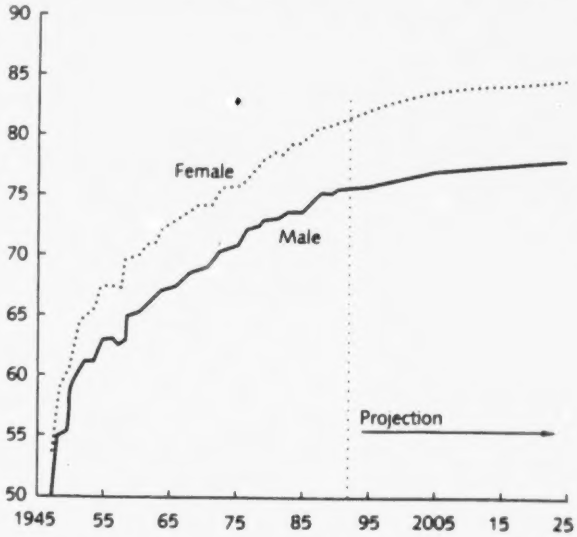
Note: Based on a multiple-response question; percentages exceed 100%.

What Young People Want of Parents



SOURCE: *Japanese Families.* "About Japan" Series No. 19. Tokyo: Foreign Press Center, 1994, p. 41.

Japanese Life Expectancy, 1945-2025 (Projected)

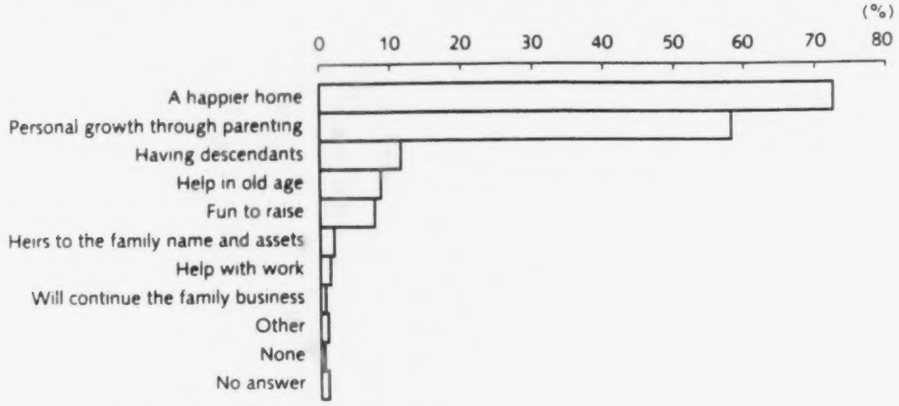


SOURCE: Atoh, Makoto. "Fewer Children, More Seniors." *Japan Echo*. Volume 23, Special Issue, The Graying Society, 1996, p. 10-15. Reproduced by permission of the publisher.

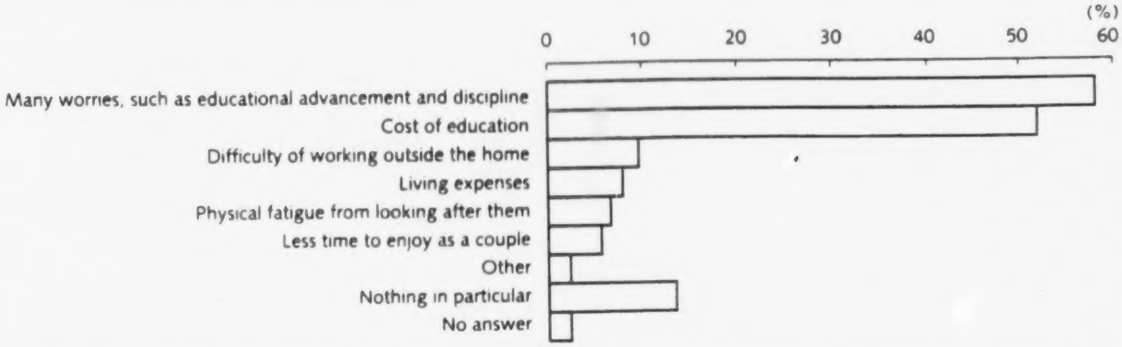
Wives' Sentiments about Having Children

(Multiple Response)

WHAT ARE THE GOOD THINGS ABOUT HAVING CHILDREN?



WHAT IS HARD ABOUT RAISING CHILDREN?



SOURCE: Atoh, Makoto. "Fewer Children, More Seniors." *Japan Echo.* Volume 23, Special Issue, The Graying Society, 1996, p. 10-15. Reproduced by permission of the publisher.

Number of Upper Secondary School Dropouts (F.Y. 1982-1995)

Fiscal Year	*Number*
1982	106,041
1983	111,531
1984	109,160
1985	114,834
1986	113,938
1987	113,357
1988	116,617
1989	123,069
1990	123,529
1991	112,933
1992	101,194
1993	94,065
1994	96,401
1995	98,179

SOURCE: *Report on Number of Dropouts etc. from Public and Private Upper Secondary Schools.* The Upper Secondary School Division, Elementary and Secondary Education Bureau, Ministry of Education, Science and Culture (Feb. 1997). 3-2-2 Kasumigaseki, Chiyoda-ku, Tokyo 100-0013. Phone 011-81-3-3581-4211. http://jin.jcic.or.jp/stat/stats/16EDU92.html

Drug Abuse Violations (1984-1996)

(persons)	*Stimulants*	*Marijuana*	*Cocaine*	*Heroin*	*Opium*
1984	24,022	1,230	14	27	181
1985	22,980	1,099	26	71	426
1986	21,052	1,171	26	45	362
1987	20,643	1,276	35	37	336
1988	20,399	1,464	37	43	199
1989	16,613	1,344	88	90	147
1990	15,038	1,512	93	54	91
1991	16,093	1,386	110	60	105
1992	15,062	1,529	133	90	80
1993	15,252	1,933	116	101	126
1994	14,655	2,003	130	72	214
1995	17,101	1,481	111	71	159
1996	19,420	1,228	78	36	135

SOURCE: *White Paper on Police,* National Police Agency (Sept 3, 1997). 2-1-2 Kasumigaseki, Chiyoda-ku, Tokyo 100-8974. Phone 011-81-3-3581-0141. http://jin.jcic.or.jp/stat/stats/14CRM31.html

APPENDIX 3:
STUDENT DISCUSSION GUIDE

DIRECTIONS: You have compiled information on the American family, completed reading on contemporary Japanese family life, and examined charts and graphs. Discuss the questions in your group and jot down responses for a full-class discussion. Be prepared to report for your group and to contribute during the full-class discussion.

1. What are the distinctive features of the Japanese family?

2. Hypothesize why the Japanese family has been more resistant to change than the American family?

3. What changes seem to be developing in Japanese society that will influence Japanese families in the future?

4. What are the common concerns of Japanese and American families?

5. What features of the Japanese family system would help American families?

6. What features of the U.S. family might be attractive to families in Japan?

Child Development and Education: Whose Responsibility?

By Jana S. Eaton
Unionville High School, Kennett Square, Pennsylvania

NCSS STANDARDS

VI. Power, Authority and Governance

- a. Examine persistent issues involving the rights, roles, and status of the individual in relation to the general welfare.

IX. Global Connections

- d. Analyze the causes, consequences, and possible solutions to persistent, contemporary, and emerging global issues, such as health, security, resource allocation, economic development, and environmental quality;
- e. Analyze the relationships and tensions between global interests in such matters as territory, economic development, nuclear and other weapons, use of natural resources and human rights concerns;
- h. Illustrate how individual behaviors and decisions connect with global systems.

X. Civic Ideals and Practices

- b. Identify, analyze, interpret, and evaluate sources and examples of citizens' rights and responsibilities;
- c. Locate, access, analyze, organize, synthesize, evaluate, and apply information about selected public issues—identifying, describing, and evaluating multiple points of view.

OVERVIEW

It is becoming obvious that quality day care, even when available, is seldom the equivalent of a caring and nurturing parent whose relationship to his own child is unique; this is true in both Japan and the United States. While the assumption that two careers are better than one may make good sense economically, we need to assess the long-term effect of "absentee parenting" on our children. Just what is the impact of the parents, especially the mother, on the academic achievement of Japanese students, and, in the long run, on Japan's economic and political successes? As more Japanese women move into the career track work force, what will be the impact on their children?

There have been no national surveys or other pieces of definitive research establishing a causal relationship between the *kyoiku mama* (education mother) and the high levels of academic achievement in Japan. There is, however, ample evidence establishing that Japanese mothers do assume a more active role in education than their counterparts in the U.S. and that their children score higher in areas that have been measured against international standards, the latest being comparative studies in science and math. There is also a dearth of research of the impact on Japanese education as more Japanese women enter and stay in the work force.

As U. S. citizens, we are becoming increasingly concerned about our ability to maintain our position in the global political and economic community. In the recent past, academics and politicians often blamed the deficient education of our work force for the relative economic decline of the U.S. in the world economy. What can we learn from the Japanese? What can the Japanese learn from us? Finally, what effect does the role of parenting actually have on the educational achievements of the young? In turn, what is the relationship between educational achievement and citizens who are capable of full participation in our society?

This lesson will present students with questions regarding the role of women relative to the educational achievements of a country. It is intended to provoke thought and discussion, since students are accustomed to comparisons of women's rights and opportunities within societies.

RECOMMENDED GRADE LEVEL OR COURSE PLACEMENT

This lesson is designed for use in a comparative cultures class at the secondary level. It can also be modified for use in an Advanced Placement comparative government and politics class by emphasizing the associated legal issues and the role of government in preschool and after-school care and education. Sections could be used for a lesson on the Japanese family and education at the middle school level.

RECOMMENDED TIME ALLOTMENT FOR INSTRUCTION

This project will take several 45-60 minute class periods. However, portions of the project could be assigned to different groups, who would then come together to share findings and discuss what further research would need to be done. Likewise, rather than having each student read all of the documents, the readings can also be assigned to participants within each group.

OBJECTIVES

Knowledge—Students will:

- read and analyze accounts of the roles that Japanese mothers play as educators and proponents of high levels of academic achievement and the relative lack of involvement of Japanese fathers.
- locate and compare data on the relative achievements of Japanese and U. S. students on standardized exams.

- find and compare data on the number of women who enter and stay in the work forces of both societies in a full-time capacity.
- compare data on the percentage of single-parent households in both societies and analyze the single-parent household as a variable in terms of child development and achievement.
- evaluate and compare the relative roles of the parents in both Japan and the U.S. as "education parents."

Attitude—Students will:

- recognize that a study of other cultures will often suggest solutions to the problems of one's own society.
- appreciate the complexities of rearing responsible, achieving children.
- clarify some of their own values concerning the responsibilities of parenting.

Skills—Students will:

- analyze and evaluate the nature of the relationship between parenting and educational achievement in Japan and the U.S.
- devise proposals to increase educational achievement in the United States which utilize the information in the charts and readings.
- analyze and evaluate the information and predict the impact of more women entering and remaining on permanent career tracks in the Japanese work force on the educational achievements and socio-emotional development of their offspring.
- determine whether any of the ways in which two-career U.S. parents foster their children's educational achievement could be of value to two-career Japanese families, then identify and evaluate institutional changes that could increase the effectiveness of working parents in both societies, such as flex time, leaves to parent preschool children, quality preschool educational programs, provisions for child care at the work place, etc.
- identify other variables which might impact child development and achievement, besides parenting. Examples would include income levels, quality of schooling available, child care alternatives, etc.
- design a proposal for original research to obtain answers to questions that do not seem to have been addressed by research in the included documents.

MATERIALS/RESOURCES NEEDED

Appendix 1: Task Force Challenge Questions

Appendix 2: Summary of Findings and Interviews Conducted in Japan by Jana Eaton during Summer of 1997

Appendix 3: Japanese Families

Appendix 4: Japanese Women

Appendix 5: "Free at Last?"

VOCABULARY DEVELOPMENT

juku—private Japanese "cram" schools held after regular school hours to help prepare the students for entrance exams to universities or selective primary and secondary schools

kyoiku mama—literally means "education mother" and is a term used to refer to Japanese mothers who make great efforts and sacrifices to insure their children's academic success

variables—in this context, factors that can affect outcomes or end results

INSTRUCTIONAL PROCEDURES

A. Emphasize that this assignment addresses significant issues for the young people in your class, as they will confront these concerns as parents in the near future. Suggest that the issue involves more than women's rights, not only in Japan, but in the U.S. as well.

B. Divide the students into groups of five or six and have the students select someone to moderate and someone to record group conclusions. Explain that each group will receive a set of documents (Appendices 2-5) and a list of issue questions (Appendix 1). All responses will be summarized and recorded by the recorder on a separate sheet of paper; the name of each contributor will be noted next to his or her summarized contribution. Students can each read all of the documents in the Appendices, or, if time is limited, individual students can be assigned to read and analyze certain documents and then report back to the group; the student who has read a particular document then becomes the group's expert on the issues addressed in the document(s) for which he was responsible. Remind students that they will need to use the Internet and various other sources to research and obtain comparable data for the U.S.

C. Distribute Appendices 2-5 and review Appendix 1 including the grading rubric. You will also need to explain what the term "variable" means. Then, have the groups address the list of questions, drawing what conclusions they can from the documents provided. In addition to addressing the questions, students should indicate which documents support their conclusions, and the document identifiers (appendix and page numbers) should be noted by the recorder next to each conclusion. (In the case of readings, cite the page number.) Students will then discuss the adequacy of the information and decide what data, or evidence, is still needed for them to draw further conclusions and make recommendations to a U.S. National Task Force on Parenting. They should describe the type of information or research needed—interviews, surveys, census data, experiments, etc.—and justify these choices. This should be done if information is lacking or if some of the documents are inconclusive or incomplete. These recommendations should also be recorded as indicated.

D. Student recorders should then form a panel to present, compare and discuss group findings in front of the class. Select a student from the class to record conclusions from the panel discussion on the board or an overhead. Establish a way in which the panel can entertain questions from the floor. At the end of the panel discussion, collect all group sheets for grading.

70

E. Assure students that you will be circulating to answer any concerns that students might have about the question or procedures.

ASSESSMENT

Students should be evaluated according to the stated rubric in terms of both group and individual contributions, or by another rubric of the teacher's choosing. The quality of the output is generally better if the students know in advance how they will be graded and what is expected.

EXTENSION AND ENRICHMENT

- Use the Internet to find out the results of a cooperative, online, comparative gender studies project done by Mrs. Eaton's class at Unionville High School (http://www.ucf.k12.pa.us/jeaton/), Unionville, PA, and Shinji Masui's class at Akatsukayama High School in Kobe, Japan. Consider designing a similar project with another Japanese High School. Search using the terms "Japan" and "high schools" and "Internet." One site that currently has a list of Japanese schools on the Net is http://www.ed.uiuc.edu/people/narita/schools.html.
- Use the Internet to search for further information on any of the issues related to this project. Search terms might include "Japan" or "Japanese" and "women" or "education." Using Boolean searches will yield more useful information. Consult the directions in the help section of your search engine's homepage for using Boolean and other advanced searching techniques.

SUPPLEMENTAL RESOURCES

NOTE: Excellent sources on Japanese education and achievement can be found in the extensive data bases of the AskEric Service, http://ericir.syr.edu

The National Clearinghouse for U.S.-Japan Studies at http://www.indiana.edu/~japan/ is another outstanding source.

Ban, Yuko. "Essay by a Typical Young Female Worker," *Video Letter from Japan II*, New York: The Asia Society, 1989. Also found at http://www.askasia.org/for_educators/fe_frame.htm

Condon, Jane. "The Quiet Revolution: Changing Roles of Women," *Video Letter from Japan II*, New York: The Asia Society, 1991. Also found at http://www.askasia.org/for_educators/fe_frame.htm

Ellington, Lucien. *Japanese Educational Achievements*. Bloomington, Indiana: National Clearinghouse for U.S.-Japan Studies, 1992. http://www.indiana.edu/~japan/digest5.html

Haraikawa, Hideko, "The Life of a Japanese Wife," *Video Letter from Japan II*, New York: The Asia Society, 1990. Also found at http://www.askasia.org/for_educators/fe_frame.htm

Imamura, Anne E. "The Japanese Family," *Video Letter from Japan II*, New York: The Asia Society, 1991. Also found at http://www.askasia.org/for_educators/fe_frame.htm

McAdams, Richard P. *Lessons from Abroad: How Other Countries Educate Their Children*. Lancaster, PA: Technomic Pub. Co., 1993.

Osada, Kyoko. "Personal Essay by a Full-Time Housewife," *Video Letter from Japan II*, New York: The Asia Society, 1991. Also found at http://www.askasia.org/for_educators/fe_frame.htm

Shinotsuka, Eiko. "Working Women in Japan." *Video Letter from Japan II*, New York: The Asia Society, 1989. Also found at http://www.askasia.org/for_educators/fe_frame.htm

Yuguchi, Takashi, "The Life of a Japanese Husband," *Video Letter from Japan II*, New York: The Asia Society, 1990. Also found at http://www.askasia.org/for_educators/fe_frame.htm

Ueno, Chizuko. "Japanese Housewives Today," *Video Letter from Japan II*, New York: The Asia Society, 1991. Also found at http://www.askasia.org/for_educators/fe_frame.htm

Working Women: Personal and Social Goals. "Nippon: The Land and its People," video-film series, SHIN-EI INC., NCS VIDEO JP, Japan, 1989.

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Furimura-Fanselow, Kumiko and Atsuko Kameda, eds. *Japanese Women*. New York: City University of New York, 1995.

Japan 1998 An International Comparison. Tokyo: Keizai Koho Center, 1998. Keizai Koho Center, 6-1, Otemachi 1-chome, Chiyoda-ku, Tokyo 100, Japan.

Japanese Families. "About Japan" Series No. 19, Tokyo: Foreign Press Center, 1994. Available from the Foreign Press Center, Nippon Press Center Building, 6th Floor, 2-2-1 Uchisaiwai-cho, Chiyoda-ku, Tokyo 100, Japan.

Japanese Women Yesterday and Today. "About Japan" Series No. 5, Tokyo: Foreign Press Center, 1996. Available from the Foreign Press Center, Nippon Press Center Building, 6th Floor, 2-2-1 Uchisaiwai-cho, Chiyoda-ku, Tokyo 100, Japan.

Whitehead, Barbara Dafoe. "Dan Quayle Was Right," *Atlantic Monthly*, April, 1993.

"World Education League: Who's Top?" *The Economist*, March 29, 1997, pp. 21-23.

"The New Women in Japan—Free at Last?" *The Economist*, March 8, 1997, p. 40.

APPENDIX 1:
TASK FORCE CHALLENGE QUESTIONS

DATE_______ PERIOD_______

GROUP MEMBERS____

MODERATOR______________ RECORDER _____________

Congratulations! You have been selected to be a member of the President's National Task Force on Parenting in the 21st Century. In this capacity, you are asked to address each of the following issues and make recommendations on improving the educational achievement and social-emotional development of our Nation's children. Before you convene your session, select a moderator to lead the discussion and a recorder who will take notes (on a separate sheet of paper) on each person's contribution, noting the question number, the participant's name and a summary of his or her contribution. The notes should be stapled to this sheet and turned in at the completion of the project, or at the end of each class period, as directed by the Secretary of Education (your teacher).

All of the documents in the appendices should be read before the following questions are addressed, but you may refer back to these items at any time during the discussion.

1. Read the accounts of the roles that Japanese mothers play as educators and proponents of high levels of academic achievement and the relative lack of involvement of Japanese fathers. Compare the relative roles of the parents in both Japan and the U.S. as "education parents." Discuss and record the major points.
2. Read and compare data on the number of women who enter and stay in the work forces of both societies. Are they employed in part-time capacities or full-time? Discuss and record your conclusions.
3. Discuss and hypothesize as to the nature of the relationship between parenting and educational achievements in Japan and the U.S. Also read and interpret the information on *juku* and day care in Japan. Is quality day care essentially the same as quality care by a parent? Why or why not? Predict the impact of more women entering and staying in the Japanese work force on the educational achievements of their offspring. What variables would you have to take into account besides working moms?
4. Determine whether any of the ways in which two-career U.S. parents foster educational achievement could be of value to two-career Japanese families. For example, consider the role of U. S. fathers as "education parent" in two-parent households.
5. Identify and evaluate institutional changes that could increase the effectiveness of working parents, such as flex time, leaves to parent preschool children, quality preschool educational programs, provisions for child care at the work place, etc.
6. Identify other variables which might impact on child development and achievement, besides parenting. How would each variable impact on the children? Variables might include family income levels, quality of schooling available, child care alternatives, etc. (Fact: Few Japanese students in secondary schools hold part-time jobs, in contrast to U. S. teens.)
7. Design a proposal for original research to obtain answers to any of the above questions that do not seem to have been addressed adequately by the information in the Appendices. Your proposals could call for surveys, interviews, census information, experiments, etc. In other words, what additional evidence do you need before conclusions can be drawn, and how would you go about obtaining it? Be sure that your research proposals will provide answers to the challenge questions specifically. You do not need to design surveys, interview questions, etc.; you just need to identify the type of research that will best provide the answers you need.
8. Devise a minimum of six proposals to increase educational achievement and the quality of life for children in the United States which utilize the information in the charts and readings. Prioritize your proposals from the most to the least important and state them in the form of recommendations that you will submit to the U.S. National Task Force on Parenting.

Grading Rubric

GROUP GRADE: 50% OF TOTAL GRADE

- 50%: Quality of conclusions and thinking skills—solid reasoning based on the evidence presented
- 25%: Procedure—leadership and recording skills, organization
- 10%: Panel discussion contributions
- 15%: On task, cooperative behavior

INDIVIDUAL GRADE: 50% OF TOTAL GRADE

- 50%: Quality of individual contributions from teacher observation and recorded information: Well-reasoned and supported conclusions and demonstrated comprehension of content.
  - — Moderator: Quality of leadership skills—eliciting contributions from everyone, keeping the group on-task, moving the group toward conflict resolution
  - — Recorder: Quality of notes and your contribution to the panel discussion
- 25%: On task behavior and personal leadership contributions within the group process
- 25%: Effort and quantity of contributions

APPENDIX 2:
SUMMARY OF FINDINGS AND INTERVIEWS CONDUCTED IN JAPAN

by Jana S. Eaton during the Summer of 1997

Some Japanese mothers are referred to as *kyoiku mamas* because of their superhuman efforts to insure that their children will come out winners in the cutthroat competition that characterizes Japan's exam-based educational system. Some adroitly micromanage every aspect of their children's development, from helping with the homework to arranging special lessons or classes at juku, or cram schools, to insure that their children will get into the best schools and end up with the best jobs. For example, a highly-rated public school in Tokyo accepts only one to two percent of applicants. Pint-sized aspirers must pass an "exam" in which they are observed as they perform and interact in a group setting. The most creative, mature and cooperative are selected for the coveted spots. Some of these children have been to *juku* since they were toddlers. Many of their proud mothers work part-time to pay for this *juku*, which can be very expensive, but most still quit their full-time jobs either at marriage or the birth of their first child and do not return to full-time employment until the children have grown.

Japan's emphasis on education has resulted in legendary performances on various international assessments. On the Third International Maths and Science Study, for example, of the forty-one nations participating, Japan outperformed thirty-nine of them in both the math and science categories. The United States ranked twenty-eighth in math and seventeenth in science. ("World education League: Who's Top?" *The Economist*, Mr. 29, 1997, p. 21) While the Japanese students may not be the most creative in the world, they do possess an impressive core of knowledge. This is not surprising, given their cultural imperatives and demanding schools whose secondary graduates often emerge with an education comparable to that of many of our college graduates. Yet, in the final analysis, much of the credit for Japan's outstanding achievements in education and the resulting economic "miracles" should go to Japanese mothers.

Thus, the issues for the small but growing number of women who would like to develop full-time permanent careers in the work force are substantial. As is often the case in the U.S. with two-career families, finding suitable day care can be daunting, especially now that extended families with built-in caretakers in the form of grandmothers, are less common, especially in urban settings. One Tokyo teacher explained that both he and his wife are teachers but that their three children are cared for by his parents who live next door. He acknowledged that day care is a real problem for many parents. There is a particularly long waiting-list for day care for infants and preschool children. Some day care centers are private and others are public, and fees are often adjusted to family incomes. Centers located near the elementary schools are the most convenient for after-school care but are not always available, he reported. Another teacher, stopped just short of blaming women who choose careers over being housewives and *kyoiku mamas*: "Parents are becoming very self-centered. They are giving up on educating and disciplining their children." These are traditionally the responsibilities of the mother, even though we heard that some Japanese men are "helping out more with the children."

Recent studies in United States suggest that whether children are reared in intact two-parent families is more critical to their academic and socio-emotional development than whether their moms are working full-time. It must be remembered, however, that U. S. fathers in two-parent households generally play a larger parenting role than do some Japanese fathers. Since Japanese women shoulder much of the parenting responsibility, a mother's decision to work full-time may have a greater impact on her child's development than it would in a two-career situation in the U.S. Also of significance are the facts that Japan's divorce and out-of-wedlock birth rates are much lower than in the U.S. Major studies conclude that these children "do worse than children in intact families on several measures of well-being." (Barbara D. Whitehead, "Dan Quayle Was Right," *Atlantic Monthly*, April, 1993.) Far fewer Japanese children are reared in single-parent homes and have to confront the associated problems.

More optimistically, at the meeting with Japanese housewives, we learned that many working mothers are tackling the day care problem creatively. *Juku* is often used as a day care solution for working women. Some PTA groups have convinced schools to keep the children until five in the afternoon if the parents are working; the children are supervised by mothers as part-time jobs. Older children can often go to community centers; many have clubs or activities that will occupy most of the time until their parents return home from work.

None of the companies we visited had provisions for on-premise day care. In fact, corporate concern for women is relatively new. Japan's anti-discrimination laws, primarily designed to protect women, as well as the child-bearing leaves, are products of the 1980's. It is not surprising that few women elect to have children and climb the corporate ladder. One interviewee stated that the Equal Employment Opportunity Law of 1985 is more of a "formality" and that it is not enforced at her family-owned company where "the rights of women are not many." According to one Japanese woman, "Most women do clerical work and assist a man. The majority are not satisfied." Another respondent added, "In spite of the laws, in my company, a senior staffer will advise you to quit work when you have a child." The result is that many women continue to stay at home with their children or work in part-time jobs that under-utilize their education and training.

Yet, even Japanese women themselves are ambivalent about who they are and what they want. I often heard them complain that Japanese women should have more rights and should be free to choose; many of these same women, however, felt that, given real choices, they would still stay at home and be *kyoiku mamas*. As one stay-at-home mom put it, "Mothers should concentrate on educating their children to get into universities so the boys will get good jobs and the girls will get good husbands." A young woman in her twenties revealed that she "would feel uncomfortable managing a man" at work. Another woman explained her dilemma: "My Mother reared me to believe that I should quit my job when I get married. I myself don't know what I should do, because I don't know what the effect will be on my children." As the problems associated with "latchkey" children in the United States grow, perhaps many families in our own country should be asking the same question. Inadequate or non-existent provisions for day care are not unique to Japan.

These observations certainly help to explain why previously more women weren't electing the permanent career tracks at work in Japan. In essence, women in Japan may have great difficulty finding adequate day care, often face insurmountable obstacles to career advancement, and are subjected to blame if their children do not "succeed" academically and developmentally. Although the corporate or work environments were not very friendly to career aspirants in the past, today many companies are making an effort to improve the situation. Finally, Japanese women often seem to be straddling two cultures: traditional Japan and transitional Japan. Their perceptions of themselves and their aspirations are often dissonant. While I heard frequent complaints from women throughout Japan, most are very passive when it comes to taking action to effect change. Most said that they would not join a women's movement and did not want to become involved in any conflicts or political action dealing with their rights or choices. They felt that change had to come from the top down and seemed to feel that grassroots movements and litigation were not legitimate tools for effecting change. In fact, many struck me as impotent when it came to changing their lot.

9 Employment, Wages, Prices and Household Accounts

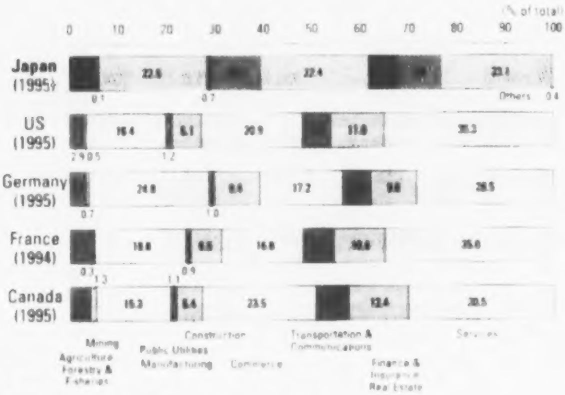
9-1 Employed Persons by Industry: Japan

(Million)	1996	1995	1994	1993
Total	64.86	64.57	64.53	64.50
Agriculture[a]	3.30	3.40	3.45	3.50
Fisheries	0.26	0.27	0.28	0.33
Mining	0.06	0.06	0.06	0.06
Construction	6.70	6.63	6.55	6.40
Manufacturing	14.45	14.56	14.96	15.30
Public utilities[b]	0.37	0.42	0.39	0.35
Transportation & communications	4.11	4.02	3.92	3.94
Commerce[c]	14.63	14.49	14.43	14.48
Finance & insurance, real estate	2.56	2.62	2.62	2.60
Services	15.98	15.66	15.42	15.16
Others	2.14	2.18	2.15	2.09

(a) Includes forestry (b) Electricity, gas, heat supply and water (c) Wholesale and retail trade, eating and drinking places

* *Monthly Statistics of Japan*, May 1997, Management and Coordination Agency

9-2 Composition of Employment



* *ILO Year Book of Labor Statistics*

Comparative Economic and Financial Statistics, 1997, BOJ

9-3 Female Employment

(%)	Female Participation Rate[a]		Total Labor Force (1,000)
	1994	1984	1994
Australia	63.4	52.8	8,837
Canada	67.8	63.5	14,905
Denmark	73.8	73.8	2,777
France	59.6	54.7	25,373
Germany	61.8	52.3[b]	39,646
Italy	42.9	40.7	22,727
Japan	**62.1**	**57.2**	**66,450**
New Zealand	65.0	46.0	1,708
Spain	44.1	33.2	15,701
Sweden	74.4	77.3	4,266
Switzerland	67.5	55.7	3,917
United Kingdom	66.2	59.1	28,433
United States	70.5	62.8	132,474

(a) Defined as female labor force of all ages divided by female population aged 15–64

(b) Former West Germany

* *Labour Force Statistics 1974–1994*, 1996, OECD

9-4 Part-Time Employment

(% of total)	Female		Male		Female Part-Time (% of total part-time)	
	1995	1985	1995	1985	1995	1985
Australia	42.7	37.3	11.1	6.2	74.4	79.0
Austria	26.9	15.7	4.0	1.1	83.8	89.8
Canada	28.2	28.2	10.6	8.8	68.8	70.4
Finland	11.3	12.1	5.7	4.6	64.7	71.0
France	28.9	21.8	5.0	3.2	82.0	82.7
Germany	33.8	29.6[e]	3.6	2.0[e]	87.4	90.5[e]
Italy	12.7	10.1	2.9	3.0	70.6	61.6
Japan	**34.9**	**30.1**	**10.1**	**7.5**	**70.1**	**72.5**
Netherlands	67.2	51.6	16.8	7.7	73.6	77.6
New Zealand	36.1	32.2	10.0	5.5	74.0	79.9
Portugal	11.6	10.0[a]	4.2	3.4[a]	69.1	65.8[c]
Spain	16.4	13.9[b]	2.8	2.4[b]	75.7	71.5[d]
United Kingdom	44.3	44.8	7.7	4.4	82.3	88.0
United States	27.4	26.6	11.0	10.1	68.0	67.6

(a) 1986 (b) 1987 (c) 1994 (d) 1992 (e) Former West Germany

* *Employment Outlook*, 1996, *OECD*;

Labour Force Statistics 1975–1995, 1997, OECD

SOURCE: *Japan 1998 An International Comparison*. Tokyo: Keizai Koho Center, 1998. Keizai Koho Center, 6-1, Otemachi 1-chome, Chiyoda-ku, Tokyo 100, Japan. pp. 89-90

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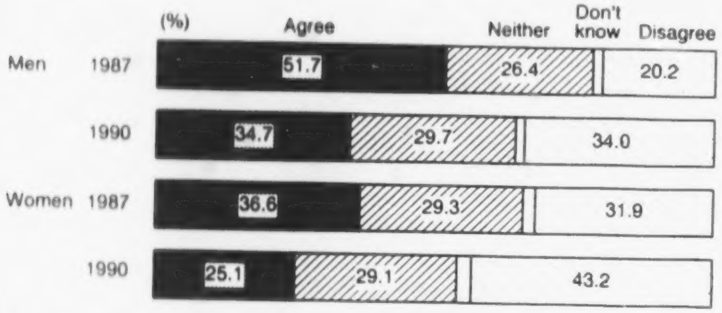
APPENDIX 3:
JAPANESE FAMILIES

Attitudes Toward Roles of Men and Women

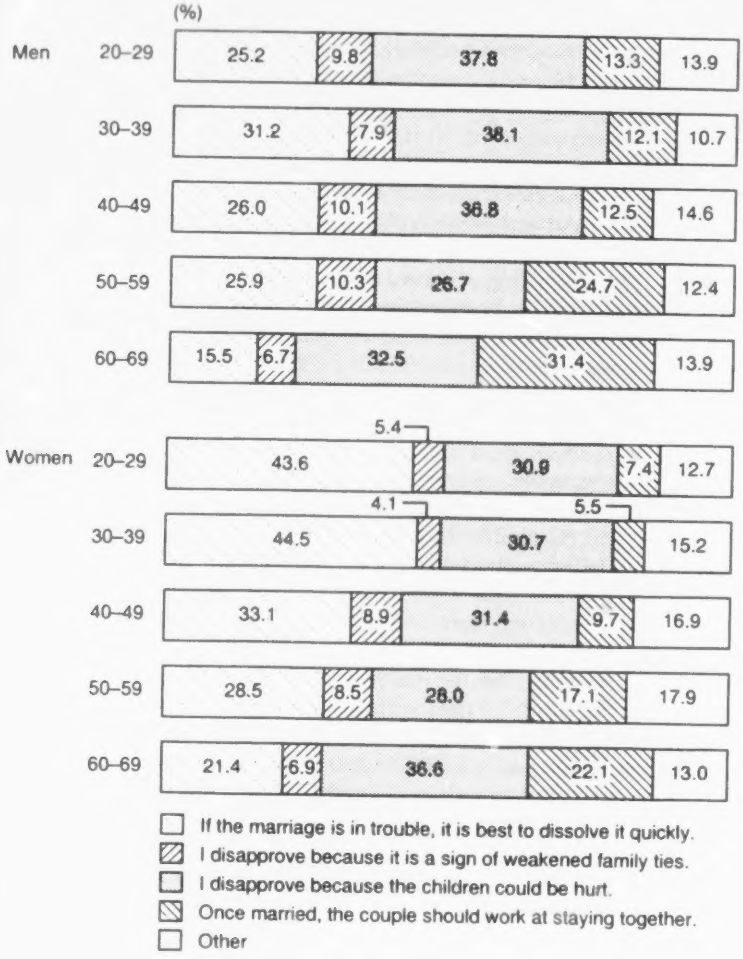
What do you think of the idea that men should work and women should stay at home?



SOURCE: *Japanese Families.* "About Japan" Series No. 19, Tokyo: Foreign Press Center, 1994. Available from the Foreign Press Center, Nippon Press Center Building, 6th Floor, 2-2-1 Uchisaiwai-cho, Chiyoda-ku, Tokyo 100, Japan. p. 27.

Attitudes Toward Divorce

What do you think of the increase in divorce in recent years?



SOURCE: *Japanese Families.* "About Japan" Series No. 19, Tokyo: Foreign Press Center, 1994. Available from the Foreign Press Center, Nippon Press Center Building, 6th Floor, 2-2-1 Uchisaiwai-cho, Chiyoda-ku, Tokyo 100, Japan. p. 31.

Daytime Arrangement of Preschool Children

(%)

Age	Day-care center	Kindergarten	Other
Total	25.1	22.4	52.5
Under 1	2.8	—	97.2
1	9.4	—	90.6
2	15.4	—	84.6
3	31.3	8.7	60.0
4	40.6	37.3	22.1
5	39.0	58.5	2.4
6	34.0	63.4	2.6

SOURCE: *Japanese Families.* "About Japan" Series No. 19, Tokyo: Foreign Press Center, 1994. Available from the Foreign Press Center, Nippon Press Center Building, 6th Floor, 2-2-1 Uchisaiwai-cho, Chiyoda-ku, Tokyo 100, Japan. p. 39.

Proportion of Children Taking Special Lessons

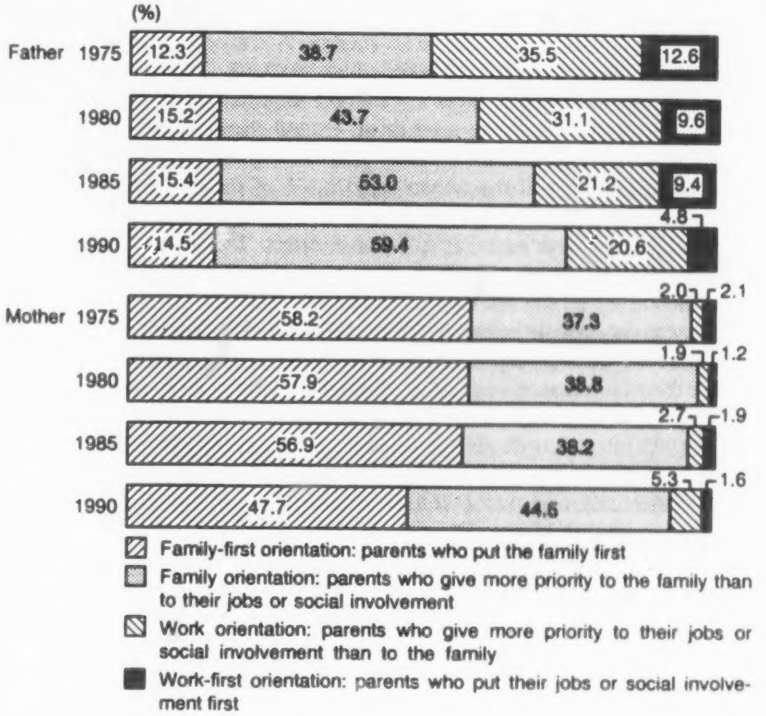
(%)

	Total	Boys	Girls	Pre-school	First–third grade	Fourth–sixth grade	Middle school
Taking lessons	66.6	63.1	70.2	41.9	76.3	79.1	69.3
Cram-school classes	31.0	32.1	29.9	6.6	17.5	33.7	34.0
Calligraphy, art, abacus	24.5	20.5	28.7	8.9	39.8	43.7	13.1
Piano or other musical instruments	22.1	10.4	34.6	16.7	33.1	28.6	15.0
Swimming or other sports	21.4	25.8	16.7	23.2	36.7	25.3	8.4
Private tutoring	2.3	2.4	2.2	0.1	0.4	1.4	5.6
Singing and dance	2.3	0.7	4.0	2.7	3.4	2.3	1.4

SOURCE: *Japanese Families.* "About Japan" Series No. 19, Tokyo: Foreign Press Center, 1994. Available from the Foreign Press Center, Nippon Press Center Building, 6th Floor, 2-2-1 Uchisaiwai-cho, Chiyoda-ku, Tokyo 100, Japan. p. 40.

NOTE: Based on a multiple-response question; percentages exceed 100%.

What Young People Want of Parents



SOURCE: *Japanese Families.* "About Japan" Series No. 19, Tokyo: Foreign Press Center, 1994. Available from the Foreign Press Center, Nippon Press Center Building, 6th Floor, 2-2-1 Uchisaiwai-cho, Chiyoda-ku, Tokyo 100, Japan. p. 41.

APPENDIX 4:
JAPANESE WOMEN

SOURCE: *Japanese Women Yesterday and Today*, "About Japan" Series No. 5, Tokyo: Foreign Press Center, 1996, pp. 18-39:

Employment

Japan's remarkable economic growth after the end of World War II has brought about a shift in the overall employment structure. Instead of being centered on primary industries as it was before the war, today there are many more jobs with secondary and tertiary industries and employment in farming, fishing and other primary industries has shrunk. This has led to great changes for the working lives of women, who account for approximately 40 percent of Japan's total labor force.

The number of women in the working population has grown considerably since the end of World War II, rising from 13.76 million in 1950 to 27.01 million in 1995. The increase in the number of working women took place predominantly in sectors other than agriculture and forestry, and indeed in these areas there was a fall in numbers of women workers. Because the male working population increased at the same rate, the ratio of female workers to the total remained at about 40 percent between 1950 and 1995.

The drop in the number of persons engaged in agriculture has also caused major changes in women's employment status. In 1950, 61.3 percent of working women were employed in businesses owned by their families (including farming); by 1995, this figure had dropped to 12.5 percent. During the same period, the percentage of working women employed by businesses other than family-run operations rose from 26.2 percent to 78.3 percent. The ratio of self-employed women showed smaller changes and was 12.5 percent in 1950 and 9.0 percent in 1995.

The growth in employment opportunities in wholesaling and retailing and in service industries, where the ratio of women has traditionally been high, has been a major factor behind the expansion of female employment. The employment of women in primary and secondary industries has fallen to 6.5 percent and 24.8 percent respectively, those involved in tertiary industries come to 68.3 percent by 1995.

Looking at the ages of women at work shows that there has been a marked rise in employment among middle-aged women. Whereas the curve for 1995 has a solitary peak in the 20-24 age group, the curve for 1995 has two peaks; one in the 20-24 age group and another in the 45-49 age group.

THE INCREASING NUMBER OF FEMALE EMPLOYEES

The actual number of working women in 1920 was 10.3 million, compared with 16 million men. Even in those days, a substantial number of women number of women were participating in some sort of economic activity. More than 60 percent of the female workers were engaged in primary industries, and almost all of them were working for family run businesses.

As Japan's economy grew rapidly and prompted rapid structural changes in industry, the number of women working as paid employees has shown a steady upward curve. The number of female employees rose by 2.8 fold from 7.4 million to 20.5 million in the 35 years to 1995, exceeding the rate of increase in male employees. The proportion of women among all paid employees rose from 31.1 percent to 38.9 percent during the same period.

In terms of occupation, there have been marked increases in the number of women doing professional and technical jobs or working in sales and clerical posts. In 1995, 34.4 percent of women were employed in clerical work, followed by 17.8 percent in production and skilled labor jobs, and 14.8 percent in professional and technical occupations. Thanks to all these changes, the occupational distribution of female employees in Japan resembles that of the United States in terms of the shares of professional, clerical, and sales jobs.

In the past, female employees were generally young unmarried women who worked until marriage or until the birth of their first child. But in 1995, 60.0 percent of all female employees were aged 35 or older. Married working women were in a majority, having risen from 32.7 percent of the female work force in 1962 to 57.2 percent in 1995.

The educational level of female employees has also risen. Between 1968 and 1992, women graduates of junior colleges and universities climbed from 7.8 percent of the female work force to 26.7 percent. The average length of continuous employment for women is 7.6 years, shorter than the 12.8 years for male workers but increasing gradually. According to a survey by the Ministry of Labor, there are important differences in wage paid to men and women. At the 18-19 age level, the wage gap is already present, but small: 91.6 for women against 100 for men (excluding part-time workers). But in the 35-39 range, the difference grows and women receive 65 percent of what men get. The overall average of women's to men's wages shows a considerable differential but one that has narrowed in the last 30 years, although unevenly: it was 55.4 in 1965, rose to 61.4 in 1975, 59.6 in 1985 and 62.0 in 1994.

There are several reasons for these lower wages of women. Compared with men, a high proportion of women work at small- or medium-sized companies, where the wages are generally lower. In addition, wages in Japan are based on consecutive employment, and the average length of female employment is shorter than that for men. In addition, although women are getting more educated, they are still lagging behind men. Finally, men's base salaries are supplemented by allowances for dependents and housing. Unless a woman heads a household, she is not eligible for these.

WOMEN IN PROFESSIONAL AND MANAGERIAL POSTS

The rise in the number of women continuing their education has led to an increase in those opting for professional careers. As of 1995, reflecting the high education level, women accounted for 43.3 percent of the professional and technical work force. According to the population census of 1995, however, women continue to be concentrated in certain occupational groups. There are large numbers of women among health and medical workers, including nurses and pharmacists, (where they are 71.9 percent of the total workers), musicians (81.9 percent), and teachers (45.4 percent). On the other hand, few women are scientific researchers (where they are only 14 percent of the workers), certified public accountants (5 percent), or technical workers (6.2 percent). Even within their favored professional occupations, women fare badly when it comes to the more skilled and well-paid posts. Women comprise 96.2 percent of nurses, but only 13.7 percent of doctors; 62 percent of elementary school teachers but only 20.2 percent of university professors.

Until recently women were generally hired to perform auxiliary tasks; few were employed for managerial positions. Employers who by passed women for executive positions and promotions generally cited many reasons, among them: (1) women tend to major in humanities and lack the knowledge and skills required in business management; (2) many quit when they get married or have a child before they can acquire the experience or qualifications required for promotions; (3) even among those who continue working, family responsibilities preclude them from taking advantage of opportunities for education and training, including assignments to other cities and on-the-job training programs; (4) women tend to give more priority than men to their families and personal lives; and (5) they are reluctant to spend long hours at work that men do or accept the after hours socializing that is part of men's working lives. In addition, middle aged men resist the idea of working under a woman. Finally, in a world where teamwork and group harmony are valued above achievements of individuality, it is said to be difficult for women and others considered "outsiders" to gain recognition, let alone to exercise leadership.

Generally speaking, women had better access to higher-level posts in government agencies, since they are hired mainly on the basis of qualifying examinations. But even in bureaucracies, women remain a minority (0.9 percent of section chiefs) in the upper echelons. The enactment of the Equal Employment Opportunity Law in 1986 played a key role in bringing change as did rapid movements in the economy, job market, and the attitudes of women themselves. In the latter half of the 1980s, managers increasingly began to recognize the need for women to serve as leaders and role models in service, distribution, finance, and other sectors where there are large numbers of female employees. The growing labor shortage also prompted employers to rely on women to fill career-track openings previously reserved for men. In addition, businesses began hiring women in the belief that they could provide invaluable fresh viewpoints and perspectives to cope with a new age of diversified living and consumption patterns. Finally, today's better educated women themselves now have a stronger desire than ever to work, knowing that they will spend longer years on the job and that society is changing rapidly.

In the latter half of the 1980s, a few years before the bubble economy reached its peak, these rapid professional advances of women appeared to be a new wave. However, the number of women in top managerial jobs is still small. Among the companies responding to a 1994 Labor Ministry survey, the share of women among department heads was only 1.4 percent, 2.6 percent among section heads, and 6.4 percent among senior staff. Moreover, among the women who made it to the rank of section heads or above, half were high school graduates. They began at the bottom rungs of the corporate ladder and painstakingly worked their way up.

RECENT EMPLOYMENT TRENDS

Japan's business practices and customs are being transformed by the influx of women into the paid labor force. Until recently the Japanese workplace was characterized by a high degree of uniformity, but the impact of women's diverse employment patterns is changing even this tradition. Many companies have started to give their female employees a choice of whether they want to join the "comprehensive" track, so named because employees are rotated to various departments with the objective of giving them broad-based experience and knowledge, or the "general," meaning clerical, track. The former leads to the top of the corporate ladder but entails long hours of overtime work and frequent job transfers. The latter, by contrast, offers less of a future but allows employees to avoid overtime and job rotations.

Rather than becoming a regular employee, many women, particularly those who are married and have children, choose part-time or temporary positions. As of 1995, 31.6 percent of all female employees worked 34 hours a week or fewer. Businesses, especially those in the distribution and service sectors, welcome part-timers, since they accept lower wages and can be laid off.

According to a survey in 1995, the hourly wage rate for female part-timers was 854 yen. The government has been advising companies by showing guidelines on the content of part-time employee contracts, such as job descriptions, the number of paid holidays, the prospect for promotions, and other pertinent conditions.

Another option for women that is proving popular is temporary employment. The demand among companies for temporary workers with specific skills, such as word processing, interpretation, and translation, has increased rapidly in recent years. In addition, increasing numbers of

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men and women are choosing a no-strings-attached lifestyle, and prefer short-term contracts with companies, staying there only as long as it suits them.

Other new employment systems have increasingly gained widespread acceptance, and are helping women to juggle the demands of home and office more successfully. Among these are flextime, whereby employees can choose the hours at which they start and finish work; "satellite" or sub-offices that the company sets up near the homes of its employees so that they don't have to spend a long time commuting to work; and home employment using a facsimile, personal computer, or other communications equipment.

The influx of women choosing these new patterns of work and the small but growing presence of foreigners in Japanese businesses have helped to initiate changes in workplaces and in management practices. Partly because of these new opportunities that have opened up, a growing number of men has begun to change jobs or choose not to become regular employees. Gradually, the Japanese are shifting their emphasis from absolute loyalty to a company to personal fulfillment and happiness.

Equal Employment Opportunity Law (EEOL)

In 1985 the Japanese Diet passed the Equal Employment Opportunity Law, thereby—in theory—guaranteeing women equal opportunities and treatments in all phases of employment. The law obliges employers to make efforts to treat men and women equally in recruiting, hiring, job assignments, and promotion. It also bans discrimination on the basis of sex in employee education and training, welfare benefits, the mandatory retirement age, and dismissal (and outlaws what was often previously an unspoken agreement that a woman resign from her job upon marriage or giving birth). No penalties are imposed, however, for violation of any of these regulations.

In regard to labor disputes, the EEOL specifies that mediation should first be carried out by the prefectural women's and minors' offices and, if that is not successful, by local arbitration committees. In addition, the law encourages employers to provide parental leave and to establish a reemployment system for women who wish to leave the work force temporarily.

The Labor Standards Law has also been revised to abolish discrimination against women working at managerial and professional levels. The provisions also have been abolished or relaxed for other occupations, except for measures specifically aimed at protecting mothers. Whereas formerly overtime work by women was restricted to two hours daily up to a maximum of six hours weekly and 150 hours annually, the labor law revision abolishes restrictions on overtime for women in managerial and professional posts and relaxes them for other female workers.

The revision also loosens restrictions against women working on holidays and late at night. Formerly only television and radio announcers, nurses, and women in certain other defined occupations were permitted by law to do late-night work (defined as between the hours of 10 P.M. and 5 A.M.). This regulation has now been abolished for female executives and professionals. It also no longer applies to female taxi drivers or to women in jobs where late-night or early-morning work is necessary, such as newspaper delivery. Restrictions on dangerous work, such as operating boilers or working at heights, have also been lifted, except for pregnant women and women who have given birth within the previous year.

Measures to protect motherhood have been strengthened. Maternity leave, for example, has been lengthened: an extra two weeks after childbirth has been added, so a woman can have eight weeks off after the birth of the child and six weeks before. It is up to the individual company whether to provide paid leave or not. However, women are guaranteed 60 percent of their monthly salary through their health insurance scheme. As in the past, women may take one or two days of leave from work if they are suffering from severe menstrual pain.

However, the gap between men and women in recruitment, promotion and wages has not narrowed even though 10 years have passed since the enactment of the Equal Employment Opportunity Law. To try to tackle this problem, the women's and Young Workers' Problems Council is now looking at ways of revising the law to bring about equality rather than mere protection.

Women's Changing Attitudes Toward Work

Until recently, the image remained strong that working women were "young employees" and "employees with short working years." A labor force survey by the Management and Coordination Agency on changes in the age composition of women employees shows that in 1960, women in their 20s accounted for 39.6 percent of the total women work force and those under 19, 23.4 percent. Together, they accounted for more than 60 percent of the total. By 1994, there had been major changes and women under 30 were 31.7 percent of working women, whereas those over 30 had risen from 37 percent in 1960 to just over half, 50.7 percent. The ratio of male employees over 40 increased meanwhile, but the degree of change was far larger in women, narrowing the age gap between men and women workers. In the background of these changes is an increasing number of female part-time workers. But even among corporate employees, aging is in progress. According to statistics of basic wage structure, the average age of women employees excluding part-timers in 1950 was 23.8 years; by 1994 the average age had risen by 12.3 years to 36.1 years.

The belief that married women are primarily responsible for looking after the home poses great impediments for women, since companies use it as an excuse not to hire them for certain jobs. Women also feel pressured to decline positions of responsibility and instead take part-time jobs or abstain from working when their children are young.

Certainly, the thinking that "men should work and women should keep homes" was prevalent in Japan until recently. However, according to a 1995 survey by the Prime Minister's Office, women who agree with this thinking sharply declined to 22.3 percent from 35.7 percent in a similar survey done in 1979. (Among men the percentage declined from 51.7 percent to 32.9 percent.)

A 1993 survey by JETRO (Japan External Trade Organization) showed that the total weekly working hours for Japanese women, including housework, was 74.4 hours, of which housework was 26.5 hours. Men did 61.7 hours a week, of which housework was a mere four hours. International comparisons showed that Japanese women work longer hours than their sisters in the United States, where women work 62.1 hours a week, 25.8 hours of them on housework, or France, where women work 67.8 hours, 27.7 hours on housework. A notable statistic is the small time that Japanese men spend working in the house. In the United States by comparison, men spend 14.1 hours of their weekly 61.6 hours working in the home.

SPECIAL MEASURES FOR WORKING WOMEN

According to surveys of the work force by the Management and Coordination Agency, women nursing babies or with small children find it hardest to get work. In 1982, 42.5 percent of women with children under three years could not find work. By 1992, the situation had not changed much, since 41.9 percent of women with young children wanting work could not find jobs. Thus, the creation of nurseries is likely to become the focus of attention. Child-care facilities have been set up throughout the nation to help women balance their job and family responsibilities. As of 1994, there were about 23,000 licensed day-care centers nationwide, in which about 1,593,000 children were enrolled, well under the available capacity. A sharp decline in birthrates has prompted concern among all political parties and studies to see whether new laws might be introduced to encourage more children and reverse the decline.

The Parental Leave Law was enacted in April 1992. Under this, apart from the eight weeks off after the birth of the child, mothers are allowed to take a leave until the child's first birthday if they ask for it. Whether this leave is paid or unpaid is a matter for negotiation between the employer and employee, but since 1995, 20 percent of the salary is provided during this leave under the employment insurance system. In addition, six months after the return to work, a 5 percent lump-sum payment will be provided. In other words, 25 percent of the salary is covered by the employment insurance. Initially, companies with less than 30 employees were exempted, but since April 1995, this law has been applied to all companies. Under further revisions, beginning October 1995, family nursing care benefits have been added to parental leave.

Another topic of concern is the system for reemployment. Because lifetime employment has been the rule, women who wish to leave their jobs for a few years when their children are young have been at a disadvantage in terms of salary and promotions. This, however, is gradually changing. Whereas previously it was nearly impossible for a worker to return to a job after a few years' leave, by 1995, 19.7 percent of companies implemented a system for this purpose.

To provide support for working women, the Labor Ministry instituted two support systems in April 1991. The first is a hot-line which women can call to get specific information on child-care, baby-sitter services, and home-help services for the elderly. The second is an employment center for women who wish to return to the labor force after a few years' absence. Two centers are in Tokyo and in Osaka, to provide job information and evaluate the qualifications of registered female applicants.

Changes in Family Life

Postwar reforms and socioeconomic changes have had a far-reaching impact on Japan's families and their lifestyles. A typical household consisted of five members from prewar days until around 1955. The household size has changed dramatically. Then the average household size began to shrink rapidly, reaching 2.84 in 1995, about the same as in North American and West European countries and considerably lower than most developing countries where households average more than five members.

The reduction in the size of households stems from Japan's declining birthrate and a trend toward nuclear families. In 1995 nuclear families (one or both parents and unmarried children) accounted for 59.1 percent and single-person families 24.8 percent of all households. The rapid decline in the number of household members in Japan in recent years has no parallel in other industrial democracies. In the United States, it took some 60 years for the average household size to decline from 5.3 to about 4.3 people, but in Japan the household size dropped from 5.0 to fewer than three people in less than 35 years.

The recent trend for people to concentrate in big cities has been a major factor in the proliferation of nuclear families. The population influx into urban areas began around the Meiji era (1868-1912), but it was not until the beginning of the period of rapid economic growth in the 1950s that a massive exodus of the rural population, especially young people, to big cities got underway. It is these new city dwellers who now live in nuclear families.

MARRIAGE

Demographic shifts have had a decisive impact on marital trends. Single men between the ages of 20 and 39 outnumber single women of the same age group by about 2.5 million, giving these women an upper hand in the marriage market. Men from farming families are the most adversely affected by these changes.

At the same time, younger women who have challenging jobs and are financially independent are postponing marriage, and their parents are placing less pressure on them to get married by 25, previously widely considered to be the upper age at which women should wed. According to a survey by the Prime Minister's Office in 1992, nearly two thirds of the female respondents agreed that "individuals should be free to choose whether or not to marry," and this thinking was stronger among the younger age groups of women, particularly among women in their 20s. However, in the same survey, 34.8 percent of women agreed that a woman's happiness lay in the home and that women are thus better off married. By age brackets, women in their 30s and 40s agreed more than women in their 20s. While the female respondents in their 20s agreed less than those in higher age brackets, about 73 percent of the respondents agreed that women are happier if they marry.

According to a different survey conducted recently, more Japanese youths feel that it is better to be married. Of those surveyed, 17 percent responded that they should marry, 55.3 percent said they are better off married, and only 16.5 percent replied that they do not have to marry. This is substantially different from the situations in Britain, Sweden, France, Brazil and Germany where more youths respond that they do not need to marry.

Married women generally take charge of almost all household chores. This is true both for full-time homemakers and for women who work outside their homes. According to a 1991 survey carried out by the Management and Coordination Agency, married women who work more than 35 hours a week devote an additional 3 hours and 23 minutes a day to housework and care of their children on weekdays. Married men spend just 10 minutes a weekday on such household tasks.

Not only are women responsible for the housework, they generally manage the family budget, represent the family in neighborhood activities, and take charge of their children's education. Japanese women are said to have a high standing and considerable authority in the realm of the home and community.

Their husbands, on the other hand, spend long hours on the job and most of their spare time is devoted to playing golf, traveling, or engaged in other such activities with colleagues and clients. In many cases, they have few close friends in their neighborhood and not many personal interests. For such reasons many wives jokingly refer to such husbands as "oversized trash" after their retirement from job.

Two new types of families have emerged in recent year. One is DINKs (double income, no kids), a term that originally was coined in the United States and subsequently made its way to Japan. The second is DEWKs (double earning with kids), a homemade coinage referring to dual income families. In both arrangements, the women generally are professionals with full-time careers.

The problem of women keeping their own surname has begun to attract attention in the past few years. Under existing Japanese laws, a couple choose either the surname of the husband or the wife. In practice, it almost always is the husband's name that is chosen.

Recently, a large number of married professional women have continued to use their maiden names in the workplace. However, this use of maiden names is not officially permitted in passports, official signatures, etc. According to a 1994 survey, 28.6 percent of female respondents and 25.9 percent of male respondents said that the law should be revised to allow both a husband and wife to use their own names after marriage, but this figure rose to as high as 40 percent for the female respondents in their 20s. The Legislative Council of the Ministry of Justice submitted a recommendation to revise the law to allow couples to use their own surnames after marriage together with a recommendation to allow an adopted child an equal footing with natural children in inheritance rights. But opponents inside the Liberal Democratic Party prevented its submission to the Ordinary Session of the Diet in 1996. They criticized that this change will bring about a breakdown of family ties.

DIVORCE

Japan's divorce rate in 1995 of 1.60 per 1,000 population is low compared with other industrial democracies. The rate reached a low point in 1963, and then climbed to 1.51 in 1983, since and when it has been on a rising trend though with some dips. It is now at its postwar peak. Part of the background to this rising divorce rate is the increasing economic independence of women which has helped more women to believe that if they are not satisfied with their spouses, they should get a divorce.

Divorce is most common among couples who have been married for less than five years. According to Ministry of Health and Welfare statistics for 1995, such couples accounted for 38.5 percent of all divorces. Since 1985 there has been an increase in divorce among couples who have been married for 20 or more years, who accounted for 16.0 percent of the total in 1995. By age, the largest number of divorces in 1994 occurred among men between the ages of 30 and 34 and women between the ages of 25 and 29. The divorce rate, meanwhile, was the highest among those under 20 years of age and decreased with each age group.

In 1994, 90.5 percent of divorces were by mutual consent, 8.6 percent by arbitration of a family court, and 0.9 percent by judgment of a family court or juridical decision of a district court. Nearly two-thirds, or 61.3 percent, of divorced women have offspring under the age of 20, and 76.2 percent retain parental authority over their children. As will be discussed in the section on female householders, many women who get divorced find themselves in extremely difficult financial straits.

CHILDBEARING

The average number of children born to couples married for between 15 and 19 years dropped from 4.27 in 1940 to 2.83 in 1962 and then leveled off at about 2.2 after 1972

(2.17 in 1987). According to a 1987 survey, young couples plan to have between two and three children with the responses averaging 2.3 children. Another recent trend is the rising age at which women have their first child. Over the past few decades, this age has increased steadily, from 25.6 years in 1960 to 27.5 years in 1995. Moreover, whereas the number of first child born to women aged 20-24 was 149,121, those born to women aged 25-29 was much higher at 287,385.

In 1995, however, the number of births dropped to 1,187,067, and the total fertility rate consequently fell to 1.43. It is generally said that a country's population tends to decline when its fertility rate becomes less than 2.1. Debates on measures to increase fertility mounted and the government eventually decided to submit a bill for paid parental leave for a period of up to one year. It also reformed the system of child allowances, doubling them and extending them to cover the first child although shortening the time the assistance lasts from the time a child enters elementary school to his or her third birthday. The Angel Plan was established in 1993 to support child nurturing by providing various childcare supports and measures.

As part of the specific measures to make the Angel Plan work, an emergency five-year plan for childcare was launched in December 1994 to promote improved child-care programs and extended hours for nurseries. This was done by establishing an extended child-care service project, and subsidizing nurseries which have three types of longer opening hours: A type (2 hours), B type (4 hours) and C type (6 hours). In addition, child-care centers which offer service at night are also subsidized. Nurseries that can accept handicapped children (children who are eligible for special child support payment) have the number of their nursing staff increased. In addition, partial subsidies are provided to facilities, operation costs and use of child-care services by employees of private companies and offices, to commissioned nurseries and to home nurseries which dispatch baby-sitters to homes of employees.

All this means that the institutional aspect of child-care has improved, but there are still questions about whether the official services are really satisfactory to meet the actual demand. Private nurseries tend to be more costly and housewives hesitate to rely on baby-sitters.

The establishment of systems that enable women to take care of their home and raise children while working outside, even together with the provision of higher child allowances, is unlikely to be sufficient to check Japan's precipitously low birthrate. An equally essential task is gaining support and effecting a transformation in the attitudes of men and society as a whole.

The reasons for the drop in birthrate are several. They include: the growing desire of young women to continue working, and the difficulties of doing this if they have children; the declining population of young women and the trend among women to delay marriage; poor housing conditions and the heavy economic burden of educational and housing costs; improvements in the social security and social welfare systems, which means that parents no longer need to depend on their children in old age; an infant mortality rate close to zero, making it unnecessary to have a large number of children; and widespread knowledge and use of birth control techniques. Moreover, the percentage of Japanese mothers who enjoy nursing children is small compared with mothers in other industrialized countries. More Japanese women consider nursing a "responsibility" or an "opportunity for self-discipline." Moreover, "teaching disciplines," teaching" and "playing" are all done by mothers with little help from or burden on fathers.

APPENDIX 5:
THE NEW WOMEN IN JAPAN—FREE AT LAST?

From *The Economist*, March 8th, 1997, p. 40.

Japanese wives are famous for ruling the domestic roost. But there are signs that gently, with a padded elbow and a close-mouthed giggle (and, admittedly, the occasional lawsuit), Japanese women are also increasingly making their own rules outside the home. Consider the following:

- A mere 37 years after America ruled the low-dose contraceptive pill safe and effective, a Japanese government working-group has at last agreed. Although two more government panels will have to approve its use, most expect it to be available within a year or so. This will give women the most reliable form of birth control (short of abortion) they have ever had.
- In 1975, only one in eight Japanese women went to a four-year university, a prerequisite for the better jobs. By last year, the proportion was almost one in four. Women are also marrying later. Their average age at marriage is now approaching 28. Among college graduates more than half of those between 25 and 29 are still single, compared with less than a third in 1970.
- Although women tend to get laid off first in recessions, more women are working. In 1975, 32% of the work force was composed of women; the figure now is about 40%. In big companies, women have one in 25 managerial positions, compared with one in 40 in 1984.
- Japan has not only created a word to deal with sexual harassment—*sekuhara*—but about two dozen such suits are pending. In November, 12 female bank employees won 100 million yen ($890,000) in compensation and were promoted by court order after they successfully sued the Shiba Credit Association. It was the first time a company had been held liable for sex discrimination in promotion.
- The Tokyo Securities Exchange accepted its first woman floor trader in 1996. The first woman in more than a thousand years to perform the Knife Ceremony, a hallowed sushi ritual, did so last year. And, however improbably, women have started a sumo circuit as well.

It may sound as if Japanese women are treading the path marked out by western feminists 30 years ago. Not so. Feminism with Japanese characteristics—a less combative tone and greater emphasis on protecting motherhood—is different.

For example, conventional wisdom in the West is that the birth-control pill was an essential step toward women's liberation. Japanese women are more ambivalent. A poll by *Mainichi Shimbun*, a newspaper, in 1992 found that only one in five women strongly favoured legalisation of the pill; 54% were unsure. Many worry that men will be less willing to use condoms.

Japanese women are also less determined to break down traditional sex roles. A 1996 survey, for example, found that 37% of Japanese women strongly believed that a home and children were what women really wanted; 7% of American women agreed. This outlook may have something to do with the unattractiveness of life as a *sarariman*. The stock image of the Japanese man is of a henpecked, hard-pressed, bullied and rather pathetic soul, more adept at interacting with his computer-generated girlfriend than with real people. There is little to envy in his lot.

The result of this ambivalence on the part of Japanese women, and of a 1986 law designed to encourage equal opportunity, has been that big companies have established two career tracks for women: one (which most choose) for those who do not want to be part of management, and one for those who do. In principle, this makes it possible for women to compete with men on an equal basis. In practice, men are not allowed to get on the non-career track and women find it difficult to stay on the management track. Given the frequent transfers, long hours and lack of domestic help, moving up the corporate ladder all but requires a stay-at-home spouse. Corporate practice has done nothing to adapt to the woman who wants to reach the top and also to bring up a family.

The *Oyaji* girl—a twenty-something professional who works hard and plays hard—has been the clearest beneficiary of the new latitude for women. But not everyone wants to be like her, or at any rate to remain like her in an unmarried state. Many women, particularly mothers, are happy to stay out of the corporate rat race. Married women tend to prefer *onna tengoku*, women's heaven (a mix of parttime work, bringing up children, hobbies and community work), to the restricted life they would have as a *sarariwoman*.

Given a choice, men might opt for a less workbound existence as well. In a recent survey, "to be a woman" was the second most popular response among Japanese men asked how they would like to be reincarnated ("a bird" was first). Their grandfathers would be appalled.

Japanese Consumerism: Consistencies, Changes, Challenges

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NCSS STANDARDS

This lesson is linked to the following NCSS Standards:

VI. Power, Authority, and Governance

- c. give examples of how government does or does not provide for needs and wants of people, establish order and security, and manage conflict;
- h. recognize and give examples of the tensions between the wants and needs of individuals and groups, and concepts such as fairness, equity, and justice.

VIII. Science, Technology, and Society

- a. identify and describe examples in which science and technology have changed the lives of people, such as in homemaking, childcare, work, transportation, and communication;
- c. describe instances in which change in values, beliefs, and attitudes have resulted from new scientific and technological knowledge, such as conservation of resources and awareness of chemicals harmful to life and the environment.

IX. Global Connections

- b. give examples of conflict, cooperation, and interdependence among individuals, groups, and nations.

X. Civic Ideals and Practices

- b. identify examples of rights and responsibilities of citizens.

OVERVIEW

With the highest disposable income in Asia, the Japanese have in contemporary times been fervent consumers of goods and services. According to the 1997 video, *Japan: Opportunities and Challenges in a Changing Market*, the Japanese spend almost 2 times as much on consumer goods as people do in the United States. Japanese consumers prefer high quality and prefer name brands bought in department stores and reliable shops. Recently, however, changes have occurred in the ways that Japanese shop for goods. For example, catalogue sales, television home shopping programs, discount stores, and bulk purchasing centers are relatively new to Japanese consumers. While these opportunities to consume have been met with some resistance, they are gaining more widespread popularity. Japanese consumers expect **high quality** goods, and they also demand **value**, **service**, and **guarantees**. A common buying experience in Japan is likely to include several employees working diligently to make the buying experience pleasant. Respect is a hallmark of the relationship between consumers and service workers. Learning about the four components of Japanese consumerism may help young students clarify their thoughts about these abstract concepts in relationship to citizenship and global responsibility. This lesson focuses on defining the four components of Japanese consumerism, learning about changes in Japanese consumerism in the last decade, and researching, analyzing, and reporting the similarities and differences in ways that Japanese and U. S. consumers gain access to goods and services.

RECOMMENDED GRADE LEVEL/COURSE PLACEMENT

This lesson is designed for use with second, third or fourth grade students. It has components from language arts, reading, social studies, and mathematics subject areas. Activities are designed to be adapted for use with younger or older children.

RECOMMENDED TIME ALLOTMENT FOR INSTRUCTION

This lesson is designed for use independently, in segments, for a single class period; or, as a series of activities and lessons for a 1-2 week period.

OBJECTIVES

Knowledge—Students will:

- identify and define the four components of Japanese consumerism

Attitude—Students will

- identify the value system inherent in the four components of Japanese consumerism and how it compares to that of consumers in their community

Skills—Students will:

- conduct a survey about their own consumer needs
- analyze data gathered from survey
- construct a bar graph
- conduct interviews with adults to identify components of U. S. consumerism
- compare/contrast consumerism in Japan with that in the U. S.
- design, construct, and photograph a class photograph album of marketplaces in the community

MATERIALS/RESOURCES NEEDED

Appendix 1: Influences on Japanese Consumers' Buying Decisions and Where Do Japanese People Shop?

Appendix 2: Photographs of Japanese Marketplaces

Appendix 3, Photographs of Japanese Marketplaces Analysis/Think Sheet

access to research materials in the school media center

large graphing charts

copies of blank, individual graphs to be completed by the students

VOCABULARY DEVELOPMENT

consumerism—being an informed buyer

distribution—the process of marketing and merchandising goods

guarantee—a promise made about a product or service

opportunity cost—the highest valued alternative that must be forgone because another option is chosen

production—the level of output (goods) produced

quality—degree of excellence of a good or service

scarcity—not being able to have all of the goods and service that you want

service—work done for others as an occupation or business

supply and demand—a condition based upon the quantity supplied and quantity demanded of a particular good or service

value—a fair price or return for goods or services

INSTRUCTIONAL PROCEDURES

A. Ask students to make a list of the kinds of products (goods) they would like to buy if they were given $100 to spend. Record answers from the class on the chalkboard or on chart paper. Typical answers might be toys, computer software, clothes, or snacks. Next, ask the students what would influence their buying and consumption decisions, or consumer choices. Introduce vocabulary words, and explain that Japanese consumers ask for quality, value, service, and guarantees when they buy a product.

B. Divide students into four groups. Introduce students to the following vocabulary words: quality, value, service, and guarantee. Provide definitions and explain that the concepts make up the four tenets or aspects of Japanese consumerism. Divide students into four groups. Assign each of the groups one of the four vocabulary words above. Ask each group of students to record on a poster or chart the definition which they have been assigned. Provide examples for each vocabulary word, such as:

QUALITY: We expect certain consumer goods to last a long time and to be made well. An example of a Japanese consumer good of high quality is electronics, such as televisions or radios.

VALUE: We want the products that we buy to be worth what we pay for them. An example of a Japanese consumer good of value is an automobile.

SERVICE: We expect that we will receive excellent service from the people with whom we do business. One example of outstanding service in Japanese marketplaces is in the helpful service one receives in department or grocery stores and the courtesy with which one is treated.

GUARANTEE: We want our consumer goods to deliver what is promised and to last for the time promised. Often, product guarantees are for one year from the date of purchase. Most Japanese consumer goods come with reasonable and fair guarantees.

Next, students should design a poster explaining the word they have been assigned. They may draw illustrations or find pictures in magazines and catalogues to represent each of the four concepts. When finished, each group should share their poster with the class. Posters may also be displayed on the bulletin board or hallway.

C. Make an overhead transparency of the "Influences on Japanese Consumers' Buying Decisions" and "Where Do Japanese People Shop?" bar graphs (Appendix 1). Display and discuss the bar graphs and explain what the symbolic representations mean. Survey information for Appendix 1 was collected by 1997 Keizai Koho Center Fellows during interviews with 25 Japanese consumers.

D. Prepare students to conduct a survey to find out what influences the buying decisions of community members, where they shop, and if their shopping habits have changed over time. Brainstorm a list of questions of interest to the group, such as, "What makes you/your parents buy a particular product?", "Where do you/your parents shop?" "Is a product guarantee important to your parents? Why or why not?" "Has the way that you shop for goods changed over time?" Ask students to copy the brainstormed questions for their survey. Decide as a class who should be surveyed, such as classmates, students in other classes or grades, adults in the school, adults in the community, and/or parents. An interview with parents or family members might be assigned for an at-home learning assignment. When the surveys are completed, assist students in organizing and displaying the data in bar graph or pie chart form. Teachers should be aware that sensitive issues may arise in the discussion about economics based upon socioeconomic status and differing philosophies about buying.

E. Before the lesson begins, make an overhead transparency of Appendix 2: Photographs of Japanese Marketplaces. Explain to students that places where Japanese consumers make their purchases may be similar to other marketplaces in their own communities or around the world. Share the photographs in

Appendix 2: Photographs of Japanese Marketplaces and have students conduct a photograph analysis using questions in Appendix 3: Photographs of Japanese Marketplaces Analysis/Think Sheet."

Photograph 1: Komae Train Station department store

Photograph 2: Takashimaya Department Store, Tokyo

Photograph 3: Drug store in Komae

Photograph 4: Large apartment complex in Tokyo with markets below

Photograph 5: Yakitori Shop in front of Fish Market

Photograph 6: Flower Market

Photograph 7: Grocery Store; Note the small shopping cart being used by this consumer. Explain that this is necessary because most consumers do not drive cars to marketplaces. They must walk home or ride a bicycle, and their shopping bags must be small enough to carry.

Photograph 8: Typical helpful service at a grocery store checkout.

Photograph 9: Meat Market

Photograph 10: A consumer using a home shopping program

Photograph 11: Consumers buying by catalogue

Photograph 12: A monthly flea market in Kyoto temple grounds

F. Have students write a paragraph about what they have learned about Japanese consumers and marketplaces. They may answer specific questions, such as: How would you make purchases in Japan? What do Japanese consumers expect when they buy a product? Students should share their paragraphs with the class when they are complete.

ASSESSMENT

- Students demonstrate understanding of and skill at gathering data by designing a survey which gathers data and can be compared to data about Japanese consumers.
- Students demonstrate the ability to translate tabular data into graphs and chart forms by creating charts and graphs.
- Students show accuracy in and skill at analyzing photographs depicting contemporary Japanese marketplaces.

EXTENSION AND ENRICHMENT

A. Students may interview local business people to find out how they try to meet the needs of consumers and appeal to their tastes.

B. Consider the social and environmental costs of consumerism. Also, how sustainable is it? Many people are opting to live lives of greater simplicity, using recycled or natural products. Have students think of ways they can be sensitive to the environment. For example, they can create their own toys or games. Or, they may recycle clothes.

C. Students may photograph area market places similar to those in Appendix 2: Photographs of Japanese Marketplaces for a class "photo album" or bulletin board display to augment data collected by surveys and interviews. Students should be able to demonstrate comparisons between Japanese and U. S. marketplaces.

D. Students can learn more about the concept of a guarantee by discovering some guarantees available for consumer goods or guarantees listed in the Yellow Pages of the telephone directory. They may wish to select a favorite consumer good and write a guarantee.

E. Several additional economics themes may be advanced and supported with the following children's literature:

1. **supply and demand:** *The Park Bench* begins with pictures of an empty park and park bench in Japan. As the day progresses, various groups come and go, utilizing the bench, and surrounding park, in many different ways.
2. **production and consumption:** Several consumer products are featured in *A to Zen: A Book about Japanese Culture*, including *daruma* dolls (symbol of good luck), *futon*, *kimono*, *pachinko* (pinball games), *randoseru* (school book bag), and *sushi*. In Grandpa's Town, a young boy and his grandfather visit several shops and a bathhouse together. Vincent Bunce's *Japan* includes several double-page spreads about topics such as, "Food, Farming, and Fishing," "Resources and Energy," and "Cars, Cameras, and Chips."
3. **distribution:** *Konnichi Wa Japan* is full of details about contemporary life in Japan. Organized in chapter format for advanced readers or as a resource for teachers, the book includes colorful photographs and interesting sidebars.
4. **scarcity:** *This Place Is Crowded* tells of the reality of the scarcity of land and natural resources in Japan.
5. **opportunity cost:** Richard and Sheila Tames' *Japan* is an interesting glimpse into many aspects of daily life that may provoke discussions about opportunity costs, or trade-offs, made by Japanese citizens every day. Vincent Bunce's *Japan* offers double-page entries on "Crowded Cities, Empty Countryside," "A Hazardous Land," "From Isolation to Economic Superstar," and "Environment Under Threat."
6. **historical view of Japanese markets:** In the traditional folk tale, *Bamboo Hats and a Rice Cake*

provides excellent illustrations of goods and merchants in a Japanese marketplace of long ago. The marketplace featured in *Bamboo Hats and a Rice Cake* could be compared to contemporary marketplaces, or shops found in Appendix 2.

F. After reading suggested children's literature and analyzing tabular data in Appendix 1, students may discuss or write about Japanese consumerism in the past and the present. They should be encouraged to make predictions about: 1) where Japanese consumers may choose to make purchases in the future, and why; and 2) what may influence Japanese consumers' buying decisions in the future. Students should consider such issues as limited space, changes in the workforce, limited time, and improvements in products.

SUPPLEMENTAL RESOURCES

Bernson, Mary Hammond & Linda S. Wojtan (Eds.). *Teaching About Japan: Lessons and Resources.* Bloomington, IN: ERIC Clearinghouse for Social Studies/Social Science Education & National Clearinghouse for United States-Japan Studies, 1996.

Bunce, Vincent J. *Japan.* New York: Franklin Watts, 1994.

Cobb, Vicki. *This Place Is Crowded.* New York: Walker and Company, 1992.

Omotani, Les. *Konnichi Wa Japan.* Lincolnwood, IL: National Textbook Company, 1994.

Nomura , Takaaki . *Grandpa's Town.* Brooklyn, NY: Kane/Miller Book Publishers, 1991.

Takeshita, Fumiko. *The Park Bench.* Brooklyn, NY: Kane/Miller Book Publishers, 1988.

Tames, Richard & Sheila. *Japan.* New York: Franklin Watts, 1994.

Tames, Richard. *Journey Through Japan.* New York: Troll Associates, 1991.

Tompert, Ann. *Bamboo Hats and a Rice Cake.* New York: Crown Publishers, 1993.

Wells, Ruth & Yoshi. *A to Zen: A Book of Japanese Culture.* Saxonville, MA: Picture Book Studio, 1992.

CITATIONS/BIBLIOGRAPHY

Economics: What and When. New York: National Council on Economic Education, 1988.

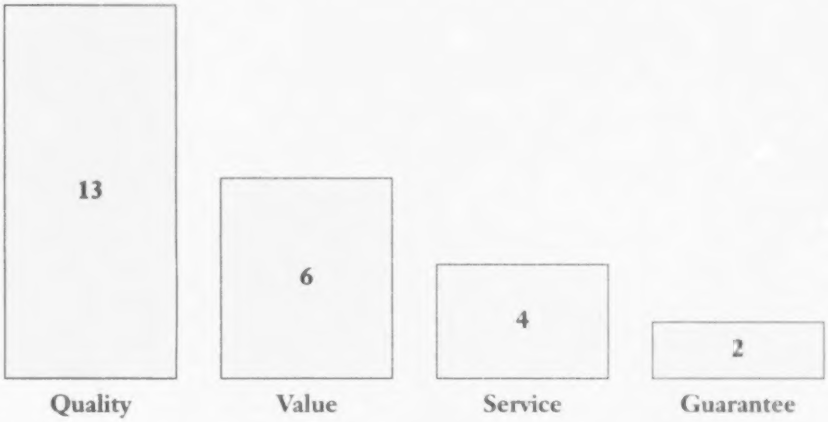
Japan: Opportunities and Challenges in a Changing Market. Washington, D.C.: Keizai Koho Center, 1997. (video)

Johansson, Johnny K. & Ikujiro Nonaka. *Relentless: The Japanese Way of Marketing.* New York: Harper Business, 1996.

"Trends in Japan: Convenience Stores." *Japan Today* (July 1997), p. 6.

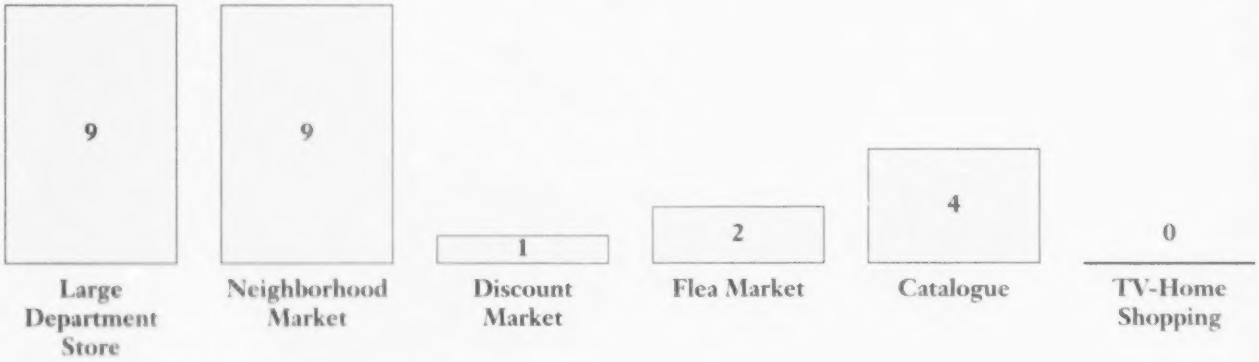
APPENDIX 1:
INFLUENCES ON JAPANESE CONSUMERS' BUYING DECISIONS AND WHERE DO JAPANESE PEOPLE SHOP?

MOST IMPORTANT INFLUENCE ON JAPANESE CONSUMERS' BUYING DECISIONS



N = 25

WHERE DO JAPANESE PEOPLE SHOP?



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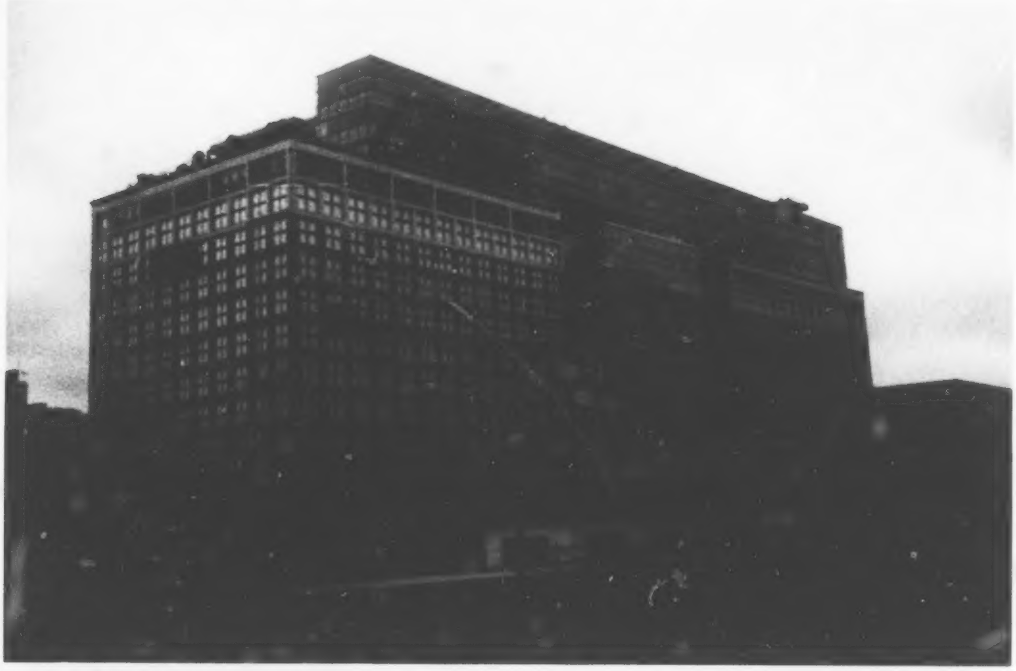
APPENDIX 2:
PHOTOGRAPHS OF JAPANESE MARKETPLACES

Photograph 1: *Komae Train Station department store*



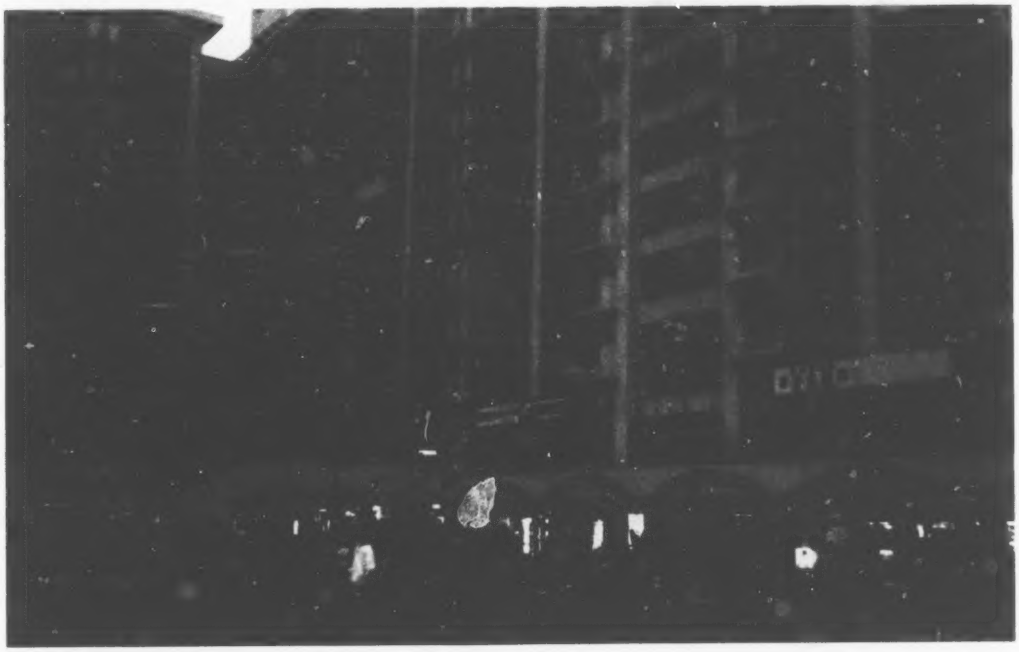
Photograph 2: *Takashimaya Department Store, Tokyo*

APPENDIX 2:
PHOTOGRAPHS OF JAPANESE MARKETPLACES

Photograph 3: *Drug Store in Komae*

くすり
DRUG STORE
コクミン

Photograph 4: *Large apartment complex in Tokyo with markets below*

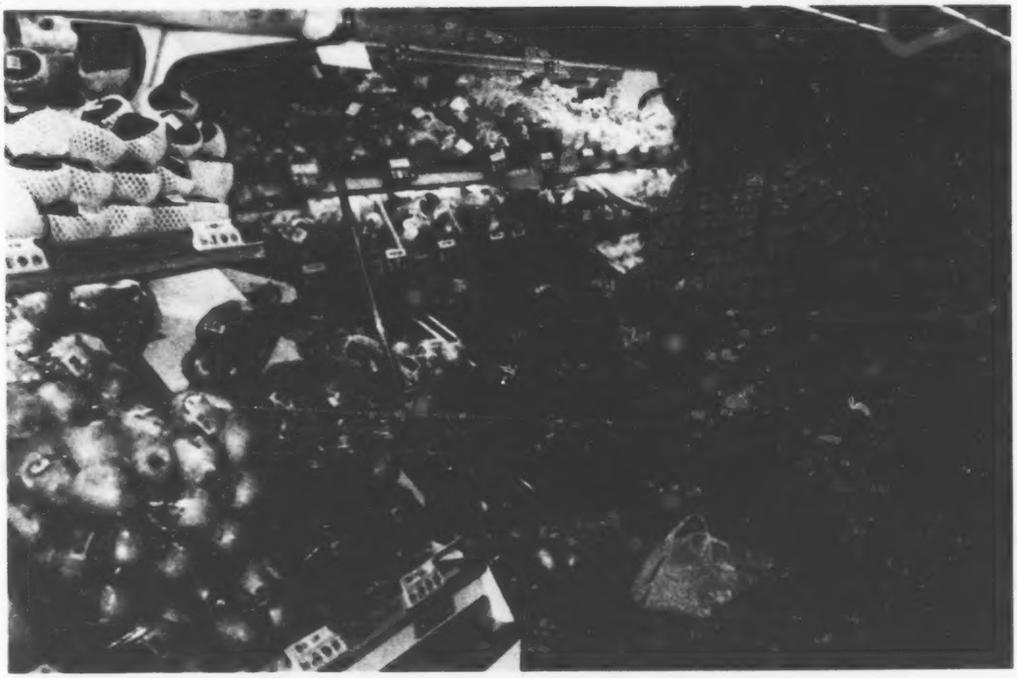


APPENDIX 2:
PHOTOGRAPHS OF JAPANESE MARKETPLACES

Photograph 5: *Yakitori Shop in front of Fish Market*

Photograph 6: *Flower Market*

APPENDIX 2:
PHOTOGRAPHS OF JAPANESE MARKETPLACES



Photograph 7: *Grocery Store. Note the small shopping cart being used by this customer.*

Photograph 8: *Typical helpful service at a grocery store checkout.*

APPENDIX 2:
PHOTOGRAPHS OF JAPANESE MARKETPLACES

中村精肉店
TEL 489-3064

Photograph 9: *Meat Market.*

Photograph 10: *A consumer using a home shopping program*

APPENDIX 2:
PHOTOGRAPHS OF JAPANESE MARKETPLACES

Photograph 11: *Consumers buying by catalogue*

Photograph 12: *A monthly flea market in Kyoto temple grounds*

APPENDIX 3:
PHOTOGRAPHS OF JAPANESE MARKETPLACES ANALYSIS/THINK SHEET

Name

Date:

Step 1: Observation

A. Study each of the photographs displayed. What do you see? Can you guess the size of the market? What is sold here?

B. Use the chart below to write what you see.

Marketplace	People	Goods Displayed

Step 2: Making Inferences

Based on what you have observed above, list three things you might infer about Japanese marketplaces. For example, do Japanese consumers shop in a variety of marketplaces? How are they alike and different from marketplaces you know about?

1.

2.

3.

Step 3: Questions

What questions do you have about the photographs? How can you find out the answer?

The Japanese Cherry Tree: Global Roots and Local Blossoms

by Lisa Garrison
Bank Street College of Education, Dept. of Museum Studies, New York, New York

NCSS STANDARDS

VI. Power, Authority, and Governance.
  - b. explain the purpose of government;
  - f. identify and describe factors that contribute to cooperation and cause disputes within and among groups and nations.

VIII. Science, Technology, and Society.
  - e. suggest ways to monitor science and technology in order to protect the physical environment, individual rights and the common good.

IX. Global Connections.
  - a. explore ways that language, art, music, belief systems, and other cultural elements may facilitate global understanding or lead to misunderstanding;
  - f. investigate concerns, issues, standards, and conflicts related to universal human rights, such as the treatment of children, religious groups, and effects of war.

X. Civic Ideals and Practices.
  - f. recognize that a variety of formal and informal actors influence and shape public policy;
  - i. describe how public policies are used to address issues of public concern.

OVERVIEW

Formally designated as Japan's national flower, the cherry blossom or *sakura* with its dramatic, short-lived beauty is viewed as a symbol for "the poetry of the Japanese soul." In the first decades of the twentieth century, the Japanese cherry trees sent as gifts from Tokyo, Japan to Washington D.C. became an essential part of the U.S. capital city's character and landscape. The first official cherry blossom festival was celebrated in the U.S. in Washington D.C. in 1935. Since then, year after year *sakura matsuri* have marked the coming of spring in urban parks and botanical gardens, offering a joyful social occasion for celebration, contemplation, culture and community.

Proceeding from the premise that we are all "growers" of international peace, this lesson engages teachers and students in developing and participating in a cherry blossom festival. It centers around cherry trees as a means of studying the natural world and as a symbol for understanding Japanese aesthetics and culture. The lesson involves a class of children in contemplating the renewing power of spring and learning about Japanese American heritage and community. Background material explains how cherry trees helped inspire individuals, community organizations and governments in Japan and the United States to sustain a friendship. It's a friendship that, like the cherry trees, has endured through trial and error, war and peace, and the ups and downs of dollars and yen, for over a century.

RECOMMENDED GRADE LEVEL OR COURSE PLACEMENT

The lesson is geared for students in 3rd grade but can be adapted for all elementary grade levels or designed as an all school event. Specific aspects of the lesson entail interdisciplinary subject areas including language arts, music, history, geography, visual arts, botany and environmental science.

RECOMMENDED TIME ALLOTMENT FOR INSTRUCTION

Can be used in a single class period or as a series of lessons and activities, for up to three weeks, culminating with a teacher directed field trip and festival, to be held in a grove of cherry trees. Schedule the lessons and activities so that the culminating festival occurs in April or when the cherry trees are in bloom.

OBJECTIVES

Knowledge—Students will :

- identify the cherry blossom as the national flower of Japan.
- understand how the spring cherry blossom festival keeps Japanese American cultural heritage alive and cultivates U.S. Japanese friendship.
- recognize that private citizens, the Japanese American community, parks, botanical gardens and Japanese corporations help maintain large groves of cherry trees and sponsor *sakura matsuri* in the U.S.
- acknowledge the role of individuals and governments in fostering international understanding.
- analyze why government maintains quality control and health standards for plants to be imported and exported.

Attitude—Students will:

- appreciate the transitory beauty of cherry trees
- identify character traits from a folk tale.
- appreciate gift giving in Japanese culture and etiquette and its role in demonstrating respect and returning favors.
- recognize the role of annual celebrations in keeping international friendship and cultural roots alive.

Skills—Students will:

- sing the folk song *Sakura* in English and Japanese.

- learn to identify cherry trees and examine petals under a microscope or magnifying glass
- make cherry tree maps of their communities.
- fold paper cherry blossoms, write cherry blossom tree *haiku*.
- develop, produce and participate in a *sakura matsuri* festival.

MATERIALS/RESOURCES NEEDED

box of drinking straws

ball of string

pink tissue paper

magnifying glasses and/or microscope

large butcher paper or roll of white paper

pastels, crayons or markers

Appendix 1: Learn A Story of U.S.-Japan Friendship (1 copy for teacher)

Appendix 2: Listen to A Cherry Blossom Folk Tale (1 copy for teacher)

Appendix 3: Sing a Japanese Folk Song—*Sakura* (1 copy per student).

Appendix 4: Create a Cherry Blossom Chain (1 copy per student)

Appendix 5: Make a Cherry Blossom Crest (1 copy per student)

Appendix 6: Explore Cherry Blossom Botany (1 copy per group leader)

Appendix 7: Enjoy Cherry Blossom *Haiku*

VOCABULARY DEVELOPMENT

export—something sent out to another country

festival—a day or time of celebration, often held annually, that features entertainment, feasting and fun. Flower festivals are often a way of celebrating a spirit of renewal and the transitory nature of beauty.

hanami—Japanese word for a festive picnic under the cherry blossoms; literally, "flower viewing"

import—something brought in from another country

mortar—a bowl used to pound and crush spices and food such as rice.

sakura matsuri—Japanese words for cherry blossom festival

symbol—something concrete that stands for something that can not in itself be pictured.

transitory—temporary, fleeting, ephemeral

INSTRUCTIONAL PROCEDURES

Background for the Teacher: This lesson provides teachers with instructions for creating a unit about Japanese cherry trees that culminates with a two hour *sakura matsuri* or cherry blossom festival. To allow for informal and formal learning, create a sense of unity/community and include a range of experience (from spontaneous play to quiet contemplation), the festival has been designed to include three parts. These three parts are small group interdisciplinary activities (75 minutes), spontaneous play or picnic snack (15 minutes) and a culminating ceremony (30 minutes).

Cherry trees are usually in bloom for little more than a week. In Japan, people seize on the brief window of opportunity and take to the groves where large and small groups spread out their mats and blankets for feasts and festivities known as *hanami*. The *hanami* are spontaneous and informal. They can involve a picnic, games, songs and even jokes. In the United States, the *sakura matsuri* or cherry blossom festivals, tend to be more structured with planned entertainment and activities to introduce Americans to Japanese culture. Many Japanese Americans participate in *sakura matsuri* as a way of keeping their cultural traditions and heritage alive.

Cherry blossom festivals can be poignant events, especially when the participants are sensitive to the bittersweet qualities of joy and sadness that are evoked as blossoms fall and scatter with the wind. Following are step-by-step directions for creating a two hour Japanese cherry blossom festival with students to convey a spirit of celebration, contemplation, culture and community in the springtime of the year.

A. **Plan the Logistics.** Start planning a cherry blossom festival well in advance of April. Identify a local cherry grove (or tree) within walking, bus or train distance of your school. If necessary, contact local authorities to arrange to hold your class cherry blossom festival there (e.g. for local botanical gardens, contact the Education Department). Select a date and, if possible, an alternate date (in case of rain) for your cherry blossom festival. Obtain directions and a map, preferably one which identifies where cherry trees are situated within the park, garden or yard.

B. **Conduct Classroom Activities** (start three weeks prior to festival).

1. Introduce the experience by letting children know that the class will be planning a Japanese Cherry Blossom Festival. Make a list on a piece of large paper of things children already know about the topic and any questions they might have about Japanese cherry trees and festivals. Keep the list for referral until after the festival. (30 minutes).
2. Using Appendix 1: Learn A Story of U.S.-Japan Friendship, read aloud *Fleeting Blossoms, Enduring Roots: A Story of U.S.- Japan Friendship.*
    a. After you have finished, ask children to write down their wishes and hopes for the friendship between Japan and the United States and for peace between nations. Collect the wishes and

set them aside for use in the Cherry Blossom Festival.

b. Use a world map and pointer and have children trace the path cherry trees took to get from Tokyo to Seattle by boat, and from Seattle to Washington D.C. (45 minutes).

3. Pass out copies of Appendix 3: Sing A Japanese Folk Song—*Sakura* to each child. Teach and sing the song in English and Japanese.
4. Introduce cherry trees as a symbol of spring and renewal by reading aloud Appendix 2: Listen to a Cherry Blossom Folk Tale. Lead the class in discussing character traits and reverence for the ancestors. (30 minutes).
5. Pass out copies of Appendix 4: Create a Cherry Blossom Chain. Set aside the finished chain for use in the Cherry Blossom Festival.
6. Follow directions in Appendix 5: Make a Cherry Blossom Crest and use it to stamp invitations for parents to attend the Cherry blossom Festival. Decorate napkins, picnic cloth(s), a program of events and other materials by stamping them with the cherry blossom crest stamp.

One Week Before the Festival:

Send home permission slips and invitations to parents to attend the festival. Encourage children to dress in spring colors for the festival (white, pink, green, yellow, violet).

C. **Develop a Festival.** Develop a plan and familiarize yourself with it before holding the cherry blossom festival. A festival might be divided into three parts including small group activities (75 minutes), spontaneous play or picnic snack (15 minutes) and a culminating ceremony (30 minutes).

1. Small group activities. Set up three or more "stations" under the cherry trees, leaving enough space between stations to allow children to concentrate on their own activities. Include a science station (See Appendix 6: Explore Cherry Blossom Botany), a writing station (See Appendix 7: Enjoy Cherry Blossom *Haiku*) and a sketching area. The sketching area can be stocked with a long scroll and craypas or pastels so that children can create a mural of a Japanese cherry grove. Use a sidewalk, table or other flat surface for stretching the scroll and sketching.

   Solicit parent volunteers, older students or colleagues (such as the art specialist, reading or science teacher) to "staff" the stations. Divide children into three small groups to rotate between activities, spending 25 minutes at each station.
2. Closing Ceremony. Pass out copies of children's wishes for world peace and U.S.-Japan friendship prior to starting the ceremony. Select six children to read the *haiku* from Appendix 7.

   a. Have children form a circle/ring, holding the cherry blossom chain.

   b. Set the tone by talking about cherry blossom trees as living plants that make our community richer and more beautiful. Let the children know that our ceremony will be concluding our study of cherry blossom festival.

   c. Have the six selected children read aloud while standing in place, the cherry blossom *haiku* by Basho, Issa and Buson and any original *haiku* written at the festival.

   d. Lead children in singing *Sakura* in English and Japanese (Appendix 3)

   e. Make appreciation statements (children take turns saying what they like about cherry blossoms).

   f. Hum *Sakura*, turn slowly in circle. Take turns presenting wishes for U.S.-Japan friendship and world peace.

   g. Conclude the ceremony with a time to contemplate the cherry blossoms (three minutes of total silence).

D. **Concluding Classroom Activity.** Review the list of questions that students drew up at the beginning of the unit. Have all the children's questions been answered? What else do students know about Japanese cherry trees now?

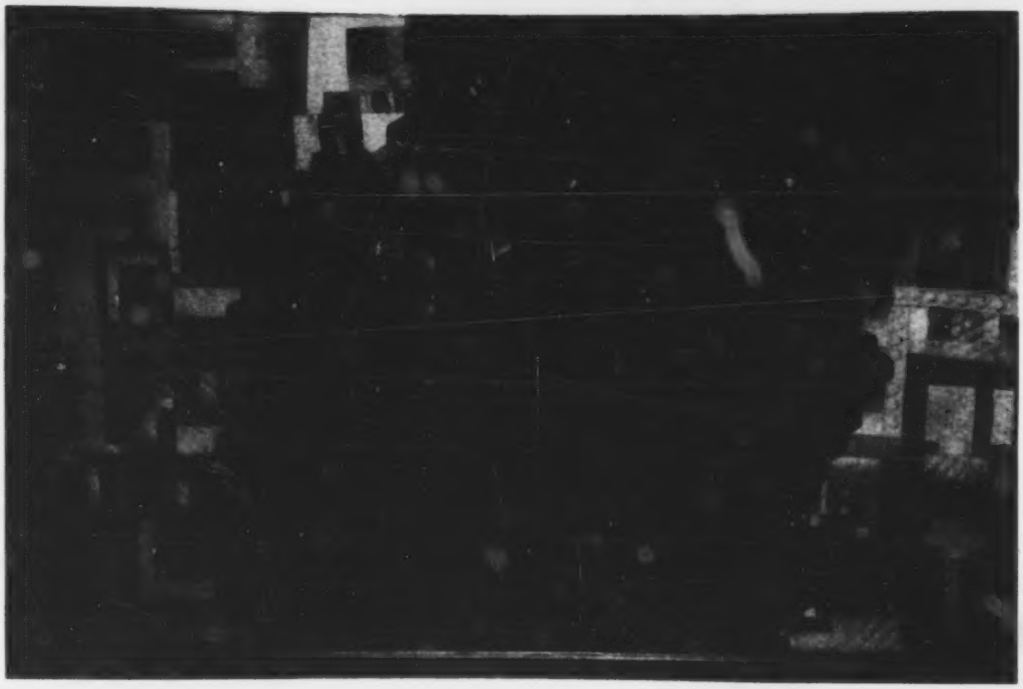
Display the scroll depicting a cherry tree grove in the classroom or hall. Write a group description of what happened at the cherry blossom festival and display it beneath the scroll. Hang student wishes for world peace and friendship between the United States and Japan from the boughs of the cherry tree depicted on the scroll. Display photographs of the children's cherry blossom festival.

ASSESSMENT

Students will demonstrate an understanding of Japanese cultural arts by writing *haiku*, folding paper cherry blossoms, discussing a folk tale, singing the traditional folk song, *Sakura* and creating and participating in a cherry blossom festival.

EXTENSION AND ENRICHMENT

A. Obtain a map of the cherry grove where you plan to hold the festival and place it on the overhead projector. Pass out paste and green and pink construction paper and have students create maps, using pink "circular" symbols to situate the cherry trees. If you are able to work with a talented parent or artist in residence, make a class quilt depicting the cherry grove.



LISA GARRISON

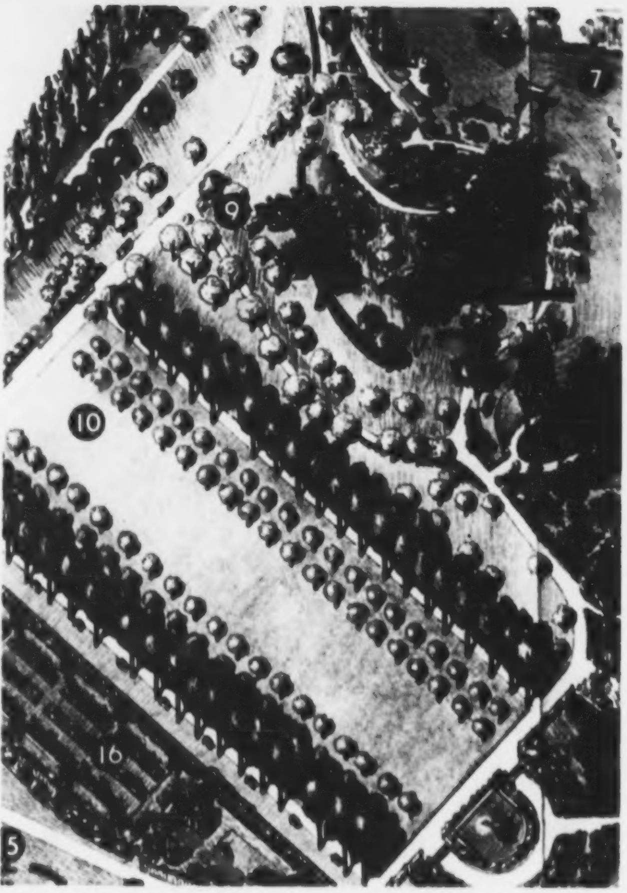
Patchwork Quilt Depicting Cherry Groves, Hiroshima, Japan

B. Use the following stories from children's literature to reinforce aspects of cherry blossom festivals as:

1. **Celebrations of Japanese American cultural heritage.** *Konnichiwa! I am a Japanese-American Girl*, a recipient of the NCSS Carter G. Woodson 1996 Elementary Honor Book Award, follows young Lauren Kamiya as she and her school mates prepare for the annual Cherry Blossom Festival and introduces Japantown, a center for buying and selling Japanese goods in San Francisco. Have children list components that will be part of the festival (wearing of *kimonos*, *taiko* drumming, *shakuhachi* flute playing, traditional Japanese dances etc.).
2. **Community picnics and flower viewing.** *Under the Cherry Blossom Tree.* This retelling of a traditional Japanese tale emphasizes the communal and fun loving spirit of *hanami* (cherry blossom viewing and picnics). A miserly landlord is so irritated by the celebratory behavior of his tenants that he inadvertently swallows a cherry pit. The cherry tree that grows out of his bald head is only the beginning of his problems.

C. For Internet information about Washington D.C.'s *Sakura Matsuri*, including detailed descriptions of entertainment, crafts and exhibits, the address is: http://www.gwjapan.com/matsuri/

Try conducting an Internet word search of *Sakura* to see just show how widespread the humble cherry tree has become as a symbol. The Sakura Friend Club is a great forum for American and Japanese children to communicate and establish penpal connections.



Map of Japanese Cherry Walk, Brooklyn Botanical Garden, New York

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KYOKO YAMAMOTO

APPENDIX 1:
LEARN A STORY OF U.S. - JAPAN FRIENDSHIP

Fleeting Blossoms, Enduring Roots: A Story of U.S. Japan Friendship

DEVELOPED BY LISA GARRISON

Can there be a gift that keeps on giving? In Japan, contemplation of nature and appreciation of the natural world are important traditions. Perhaps then, it is not surprising that in the early part of the twentieth century, the Mayor of Tokyo, Japan's capital and largest city, presented a gift of 3,000 cherry trees to the city of Washington D.C. as a token of lasting friendship.

Few people realize that American children planted some of the Japanese cherry trees given to the United States. The year was 1908 and the children planted the trees in their school yards in the city of Washington, D.C. on Arbor Day. Arbor Day is an annual event in late March set aside to beautify local communities and improve soil and air quality by planting shade trees in towns all across the country.

The story of these cherry trees all started at the turn of the century, when a leading botanist from the U.S. Department of Agriculture traveled to Japan as part of a program that sponsored "plant explorers," enabling government scientists to travel the globe in search of seed plants for distribution throughout our country. The explorers looked for plants, crops and trees to make the United States more agriculturally self-sufficient and environmentally interesting.

Enchanted by the beauty of the flowering cherry trees that grew along rivers and roads in Japan, the botanist imported a variety of them to the United States. To popularize Japanese cherry trees in America, he invited school children to plant them. Eighty-three young students, representing public schools in Washington D.C., helped wrap the roots of the young cherry trees in cloth and tie them with twine. They dug holes and planted the saplings on Arbor Day.

Although the children from Franklin School didn't have a school yard, they planted their tree in the public park across the street. At the closing ceremony in Franklin Park, the botanist first spoke of his vision that part of Washington D.C. be turned into a "Field of Cherries." At the time, 7,000 acres in the capital of the United States was still an urban wetlands, attracting mosquitoes, collecting sewage, and spreading diseases such as malaria and typhoid. The situation embarrassed Congress to such an extent that they created a Commission to reclaim the marshland in hopes of making the U.S. capital city more attractive to visitors from all over the country and world.

Mrs. Helen Taft, then the First Lady of the United States and the wife of President William Howard Taft, worked on this effort right alongside the Commission and park planners. She was inspired by the children's tree planting and in no time at all she shared the dream of a large-scale cherry grove in the U.S. capital city. To this end, she began talking with Japanese diplomats and business leaders in New York and Washington D.C. about importing Japanese cherry trees to plant in the city's soon-to-be-constructed Potomac Park.

KYOKO YAMAMOTO

In Japan, Tokyo's Mayor Yukio Ozaki was delighted by the American First Lady's interest in cherry trees. In those early decades of the twentieth century, travel and commerce between Japan and the United States seemed to be increasing by the day. Without fail, Americans who visited Japan were deeply impressed by the country's love of nature. Why not make a gift of trees from Tokyo, the capital of Japan, to the capital of the United States as a means of strengthening ties across the ocean? What better way to ensure that the friendship between the two countries develop deep roots and beautiful blossoms than by planting thousands of Japanese cherry trees in the tidal basin of the Potomac River?

In Japan, 2,000 trees were selected and sent by steam ship across the Pacific Ocean to Seattle. Upon arrival, the trees were hastily inspected and then shipped by train from the west coast to the east coast and on to Washington D.C. Trucks met them at the train station and quickly transported them to the Department of Agriculture storehouse for inspection. Government scientists looked the trees up and down. They were dismayed at their age (old!) and size (large!) and at the condition of their roots (severely pruned!). Worse yet, the trunks appeared to be infested with insect pests. The scientists recommended that the trees be burned immediately!

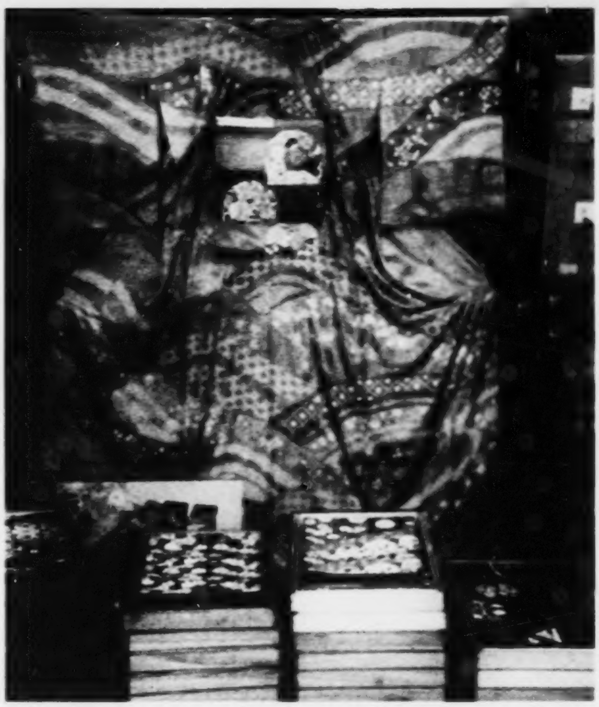
What a sad day! For weeks, the press had covered the story of the Japanese cherry trees and their expected arrival. Delicacy and diplomatic sensitivity were essential to avoid further public embarrassment. The U.S. Secretary of State immediately wrote the Japanese ambassador in Washington to explain that agriculture in the states had suffered extensive damage to trees and crops as a result of insects introduced from abroad. New and rigorous inspection procedures had been developed to prevent such situations from ever happening again. He expressed deep regret that the U.S. government had no other choice in this circumstance than to burn the cherry trees.

When the Mayor of Tokyo, in the U.S. capital city for the anticipated tree planting ceremony, learned that the trees were to be burned, he lost no time in getting to work on Plan B. Upon his return to Japan, Mr. Ozaki hastily arranged for a new shipment of trees to be prepared. This time, the Japanese government made sure that younger saplings were selected, chosen carefully from along the banks of the Arakawa River that flows through Tokyo. Many precautions were taken to ensure that the trees would arrive in the U.S., pest-free and healthy. By the end of January 1912, a new shipment of thousands of cherry trees was bound for Washington D.C.

As one of the largest and most beautiful Japanese cherry groves in the United States, the trees quickly became a part of the landscape in Washington D.C. and from the very start, their presence drew many visitors to the city early each spring. In fact, citizens became so fond of the cherry trees, that when the construction of the Jefferson Memorial in the Tidal Basin required the removal of several trees, people actually chained themselves to tree trunks and staged "sit-ins" in the holes were cherry trees had been uprooted. To pacify the public, officials had to alter their landscaping plans in order to re-plant the cherry trees in question and expand the original grove.

The friendship between Japan and the United States was sorely tested during World War II, when the two countries fought on opposite sides in a bitter war. Some Americans were so angered by the Japanese attack on Pearl Harbor in Hawaii that they vandalized Japanese cherry trees in Potomac Park. But the cherry trees, with their fleeting blossoms and enduring roots, have reminded us to focus on the long run in resolving short-term disagreements. In the war, American bombs dropped on Tokyo devastated the Japanese capital and destroyed many of the city's cherry trees. When peace was finally restored, in a gesture of friendship, the United States sent cuttings from the Japanese cherry trees in Potomac Park to restock Japan's tree nurseries.

During the war, Americans of Japanese heritage were interned in camps in the western part of the United States because the government believed they might pose a security risk. Many Japanese Americans lost everything they owned and at war's end had to begin their lives all over again. Despite the hardships they suffered, after the war Japanese Americans participated in U.S. relief efforts to help Japan get back on its feet. Hundreds of packages of powdered milk, diapers, food and clothing were organized by Japanese Americans in San Francisco and sent to Tokyo, to be distributed through the U.S. military channels that coordinated the city's relief and reconstruction.



LISA GARRISON

Mr. Seishichi Ato presented Fujimi Kimonos made by his family company to be worn by the Cherry Blossom Queens of several sakura matsuri *festivals in the United States.*

Mr. Seishichi Ato, former President of the Fujiyasu Company Fujimi Kimono (left) and Mr. Minoru Shinagawa, Executive Director of Japan Cherry Blossom Association

LISA GARRISON

Eventually the recipients of such gifts in Japan learned of the role Japanese Americans played in sending food and clothing, gifts that saved lives and rebuilt morale during those difficult days. One man in particular, Mr. Ato, the President of the Fujiyasu Company's Fujimi Kimonos, a century-old, family-owned kimono factory in Tokyo, wanted to acknowledge America's generosity by giving back to Japanese American communities in the United States. To this day, his factory donates cherry blossom kimonos to the *sakura matsuri* in San Francisco, Hawaii and Washington D.C. to be worn by each festival's appointed cherry blossom queen.

Gift giving in Japan communicates the importance of the relationship between the giver and the recipient of the gift. Since their planting in 1912, Washington's cherry trees have served as a living symbol of the lasting friendship between Japan and the United States.

Can there be a gift that keeps on giving?

APPENDIX 2:
LISTEN TO A CHERRY BLOSSOM FOLK TALE

Background for the Teacher

Formally designated as Japan's national flower, the cherry blossom or *sakura* with its dramatic, short-lived beauty has long symbolized the obligation of the *samurai* warrior to die honorably for his lord at a moment's notice. The cherry tree is an apt metaphor for "the poetry of the Japanese soul," the cyclical but transitory, rapidly changing, and ever precious nature of life.

In contemporary Japan, cherry blossom viewing picnics (called *hanami*) and festivals (known as *matsuri*) occur throughout the spring. A National Cherry Society, *Sakura no Kai* raises public awareness of the need to take care of cherry tree groves and maintain the traditional celebrations they inspire. Even after the blossoms have faded, people return to cherry groves to witness petals scattered by the wind and rain, demonstrating the country's profound appreciation for that which is withered, transitory or impermanent (an aesthetic concept referred to as *sabi*).

Many legends have evolved to explain the cherry tree's capacity to evoke renewal and transformation. In one version, a maiden causes trees to bloom and appears as a fairy being who awakens cherry trees from their icy slumber with her delicate breath. In other versions it is an old man of noble character who brings a dying tree back into bloom. In this retelling of a traditional tale, an old man and woman are rewarded with prosperity and the blessings of a prince because of their devotion to a small dog.

The Old Ones Who Made Trees Blossom*

For many years, an old man and woman lived together in a village with their trusty little dog, Shiro. Shiro loved to eat rice cakes, which is why each day the two pounded steamed rice into sticky little cakes which Shiro ate with great gusto.

The neighbor next door was far less appreciative of Shiro and threw stones at the little dog every time he left the house. One day while attempting to ready the soil for spring planting, the old man was puzzled when Shiro began barking and frantically digging a large hole. "Shall I help you dig?" asked the old man and, expecting no reply, he set about finding a spade so he could dig right along side his dog. Soon his spade hit something hard and in no time at all he had uncovered a pot full of gold coins. Thanking Shiro, he gathered up the coins and headed home to tell his wife of their great good fortune.

In addition to his habit of harassing Shiro, the next door neighbor could never mind his own business and from his window had observed Shiro locate the buried treasure with great interest. So it was that the next day he knocked on the door and asked the old woman and man if he could borrow Shiro for the day.

Pleased about this sudden interest in Shiro and hoping that it meant their neighbor had experienced a change of heart about the little dog, the two readily agreed and Shiro trotted off next door to spend the day. The neighbor took Shiro into his field. "Find me gold" he threatened the dog, "or I'll beat you with my spade." As soon as Shiro began digging in a certain spot, the miserly neighbor tied him up, took his spade and continued to dig alone. When his spade hit something in the ground, he made haste to dig it up, but all it turned out to be was some badly decaying garbage. Furious, he hit Shiro over the head and with one deadly blow, killed him.

Grieving with sorrow, the old man and woman buried Shiro's body in their field and planted a pine tree on top of his grave. Each day when they visited his grave, they watered the pine tree and in just a few years, were pleased by the full grown tree. "Let's make a mortar from the trunk of this tree", suggested the old woman. "We can use it to pound rice cakes in honor of Shiro." So the old man chopped down the pine tree and from its trunk built a mortar. The old woman filled the mortar full of steamed rice and as she began pounding to make the cakes, the grains of rice turned into gold coins. The two were deeply grateful at their good fortune.

Having seen it all by peering through a window, the next door neighbor was red with envy and greed. He soon found an excuse to borrow the mortar from his two kind neighbors. "Of course you can use it for the day," the old woman responded to his request with generosity. As he piled steamed rice into the mortar, the greedy neighbor was already counting his money. He thought, "When I pound this rice, it will turn into more gold than I can imagine." But as soon as he touched the steamed rice, he began to pound the rice into terrible smelling garbage. Furious, he grabbed his ax, chopped the mortar into tiny pieces and threw it in his stove.

When the old man went to retrieve his mortar, he was saddened to find that it had disappeared, leaving only ashes and smoke. Sorrowfully he requested the ashes and walked back home. In the middle of winter, the trees stood silent and bare in his garden. Quietly, he cast the ashes about the garden, thinking all the while of Shiro. As he did, cherry trees began to bloom. People came from far and wide to see the sight and a nearby prince heard the story of a tree that bloomed in winter and marveled at the thought.

Now in this prince's garden there was a cherry tree which bloomed without fail in early spring, bringing great joy to his family and friends. On this particular year, when the tree failed to show its petals, he sent for the old man and woman in the hope that they might revive it. Carrying a bowl of Shiro's ashes, the two journeyed to the prince's garden and the old man climbed the tree and scattered them high up in the branches. Immediately the cherry tree bloomed with the most delicate and beautiful flowers imaginable.

Ecstatic to have his favorite tree alive again, the prince showed his appreciation by giving gifts to the old man and woman, including a great deal of gold. He formally named them "The Old Ones Who Make Trees Blossom" and for years to come all those who met them, felt renewed by their presence.

*This story is adapted from "The Old Man Who Made Trees Blossom" in Sakade, Florence, ed. *Little One Inch and Other Favorite Japanese Children's Stories*. Rutland, VT: Charles E. Tuttle Company, 1958.

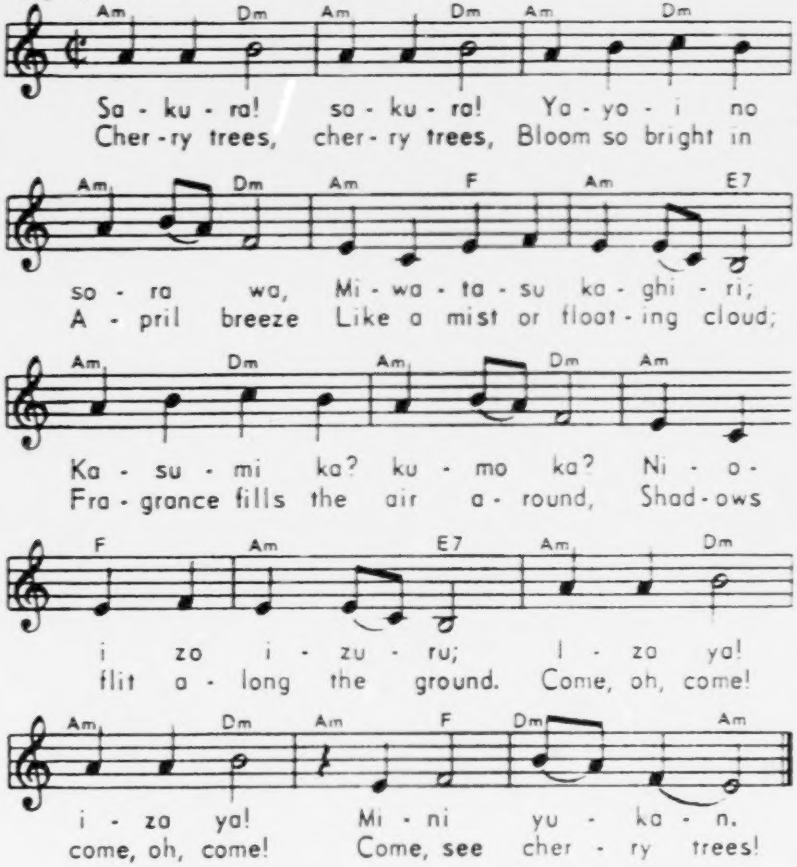
Ideas for Discussion

1. Looking at Character Traits and Moral Principles. What qualities did you admire about the character of the old man and woman that made them such fine people? (They were kind and grateful to their dog. They were humble and hardworking. They were generous and willing to share with their neighbor). What were the qualities of the neighbor that got him nowhere? (He was a peeping Tom, unable to mind his own business and envious of his neighbor's wealth. He flew into rages, taunted and eventually killed Shiro).
2. Reverence for the Ancestors. Introduce *obon* as the Japanese name for a summer festival generally held in mid-July (mid-August in some areas) during which people express their gratitude to their ancestors. There is a Buddhist belief that during *obon*, the sprits of the dead come back to earth. Customs during *obon* help people welcome the spirits, entertain them and bid them farewell. Cleaning the grave sites and presenting offerings on a spirit altar are common practices.

   How did the old man and woman show their appreciation of Shiro after he died? (They buried him in a field and planted a pine tree on his grave. They made a mortar from the trunk of the pine tree to make rice cakes in his memory. The old man scattered his ashes in the garden and shared his ashes with the prince). How do we show respect and acknowledgment for our ancestors and other people (or pets) who have died?

APPENDIX 3:
SING A JAPANESE FOLK SONG—*SAKURA*

Eng. by K. F. R.



Am Dm Am Dm Am Dm
Sa - ku - ra! sa - ku - ra! Ya - yo - i no
Cher - ry trees, cher - ry trees, Bloom so bright in
Am Dm Am F Am E7
so - ra wa, Mi - wa - ta - su ka - ghi - ri;
A - pril breeze Like a mist or float - ing cloud;
Am Dm Am Dm Am
Ka - su - mi ka? ku - mo ka? Ni - o -
Fra - grance fills the air a - round, Shad - ows
F Am E7 Am Dm
i zo i - zu - ru; I - za ya!
flit a - long the ground. Come, oh, come!
Am Dm Am F Dm Am
i - za ya! Mi - ni yu - ka - n.
come, oh, come! Come, see cher - ry trees!

© 1956, Cooperative Recreation Service, Inc., Delaware, Ohio

Sa-ku-ra, Sa-ku-ra,
Ya-yo-i-no so-ra wa
Mi-wa-ta-su ka-ghi-ri
Ka-su-mi ka? Ku-mo ka?
Ni-o-i zo i-zu-ru;
I-za ya! I-za ya!
Mi-ni yu-ka-n.

APPENDIX 4:
CREATE A CHERRY BLOSSOM CHAIN

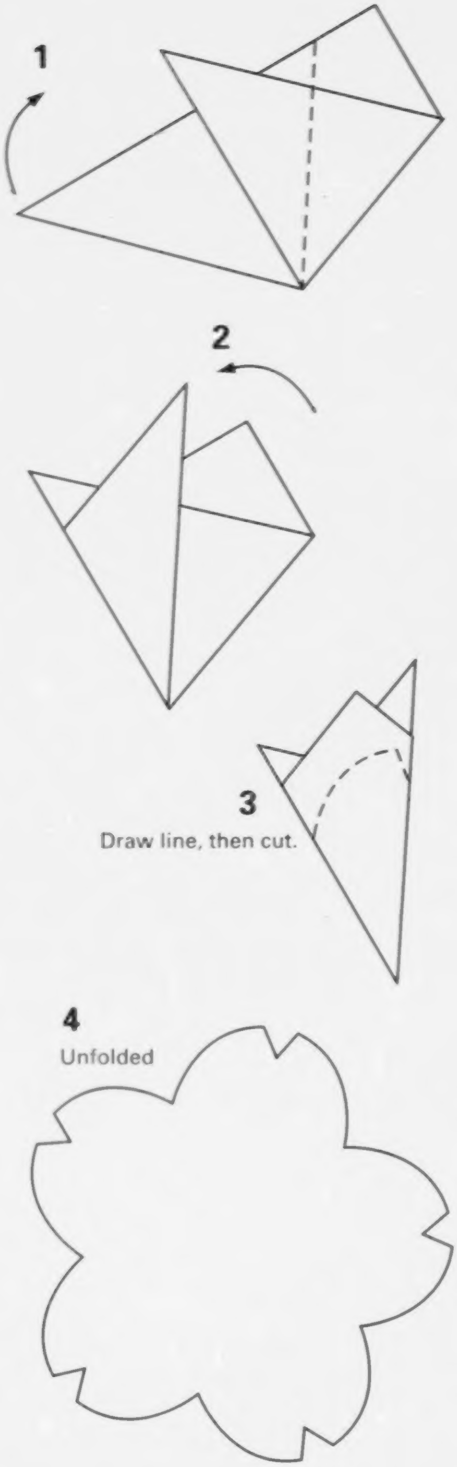
The following activity is a *sakura* paper folding activity that has been adapted for use in creating a cherry blossom chain or ring that can be held by students in the festival's closing ceremony as they circle around singing *Sakura*.

Prior to the cherry blossom festival have each student fold several flowers using the directions below. A small group of students can then "string" the blossoms to create a long chain by alternating 3" pieces of drinking straws with the cherry blossoms and stringing them, using a plastic needle or paper punch. Store or display the chain in the classroom but don't forget to bring it to the festival.

Materials Needed:

- 1 to 3 pieces of 4" tissue or construction paper per child;
- drinking straws cut into 3" pieces, two for each blossom;
- string; and large needle or paper punch.

1. Fold a 4" square piece of tissue paper into a triangle.
2. Follow the diagram at right.
3. Cut on the dotted lines. Open the 5 petal flower
4. Cut a long piece of string, allowing approximately 18 inches per child in the class (for a class of 30 children make the string 45 feet long). Punch holes in the flowers and string them. Set the cherry blossom chain aside for use in the *sakura matsuri* ceremony.



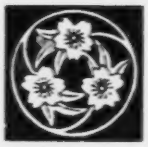
APPENDIX 5:
MAKE A CHERRY BLOSSOM CREST

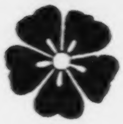
Create a Cherry Blossom Crest.

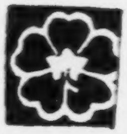
This stamp can be used on cloth to decorate banners, picnic blankets or costumes or on paper to make invitations to your cherry blossom festival.

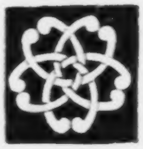
1. Cut a two inch square from a Styrofoam cup
2. Use a pencil to draw a design of a cherry blossom on the Styrofoam square.

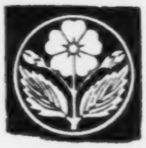
   Let the point imprint the design.
3. Create a stamp pad by putting a used sponge in a dish. Pour pink water soluble water color tempera paint or food coloring over the sponge. Press the Styrofoam square so that the side you imprinted is against the sponge. Press your "stamp" carefully on the object you wish to stamp.

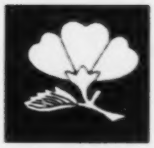


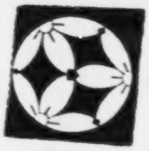


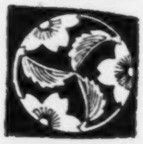


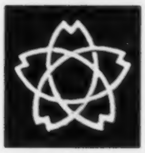










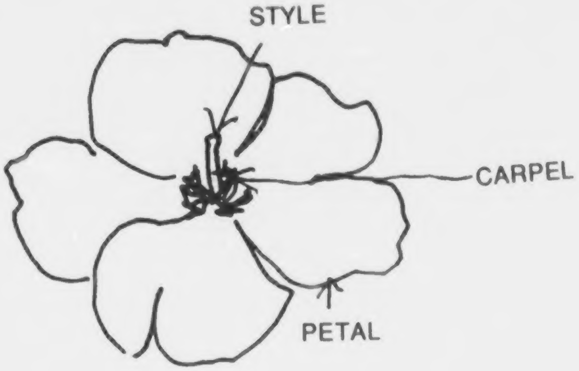


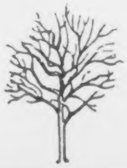
all logos of cherry trees from Dower, John W., *The Elements of Japanese Design: Handbook of Family Crescents Heraldry and Symbolism.* Tokyo: Walker/Weatherhill, 1971. (pp. 24-25).

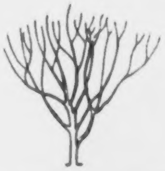
APPENDIX 6: EXPLORE CHERRY BLOSSOM BOTANY

During the first part of the cherry blossom festival, small groups of children can rotate between interdisciplinary activities. One of the activities can be a botany area.

1. Set up a place where children can gather to take notes, sketch, use magnifying glasses and, if possible, look at specimens under a microscope.
2. Have children collect petals and leaves from the cherry tree that have fallen to the ground.
3. Explain to the students that the flowers are the reproductive part of the plant and that they contain male and female parts. Use the microscope or magnifying glass to examine the parts of the cherry blossom, including the style, carpel and petal.
4. Explain that leaves are generated from the tree's core. Through its leaves, a cherry tree receives light and turns it into food. Examine a cherry tree leaf under a microscope or magnifying glass. Identify the parts of the leaf, including its veins, serrated edge, stem and glands.
5. If there is time, have children sketch close-up drawings of cherry blossoms and leaves.

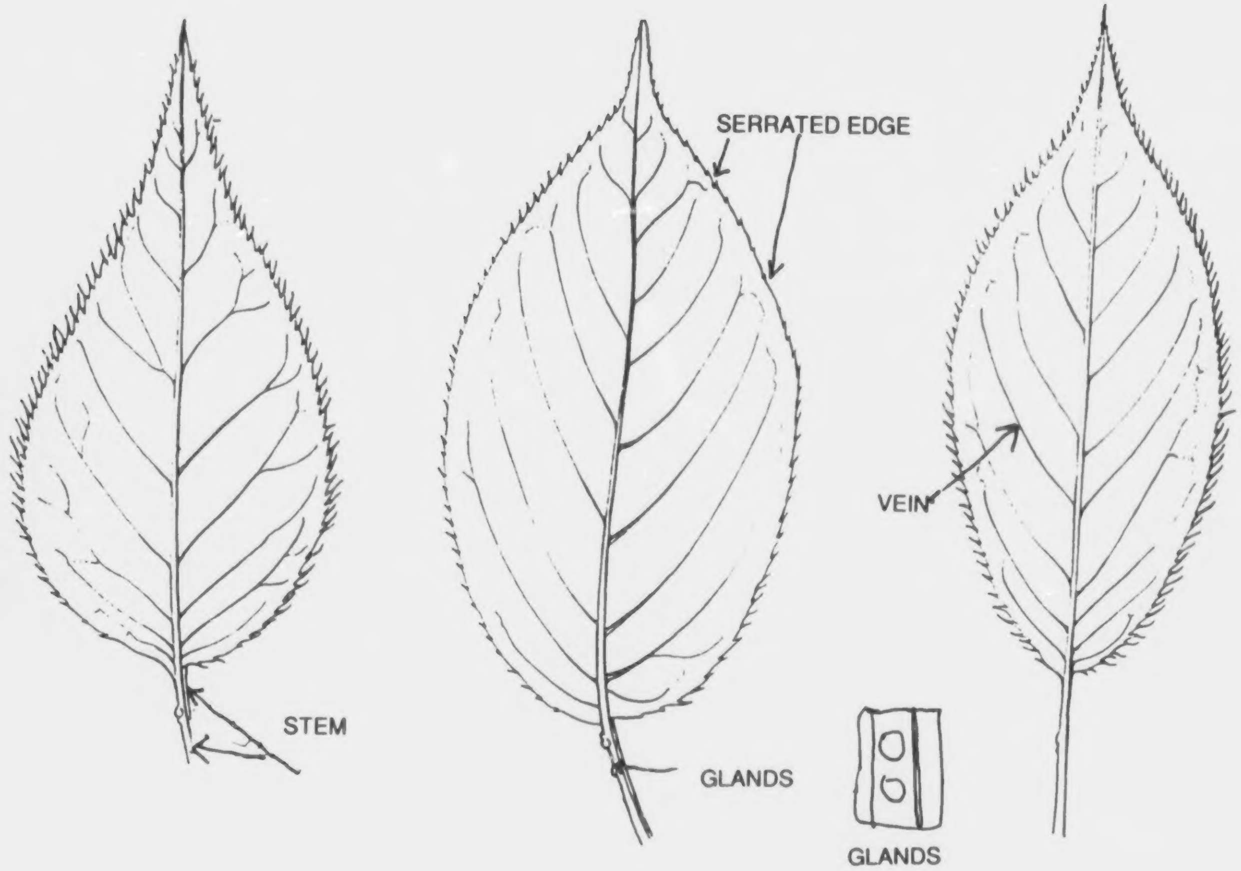






Cherry Blossom Tea is enjoyed in Japan when the cherry trees bloom

LISA GARRISON



APPENDIX 7:
ENJOY CHERRY BLOSSOM HAIKU

The following cherry blossom haiku were translated into English by Robert Hass, a former poet laureate of the United States. Cut the haiku into strips and hand them out to students in the circle at the beginning of the final ceremony. Have students read the haiku aloud.

1. From all these trees
    In the salads, the soup, everywhere
        cherry blossoms fall.
            —Basho
2. The end of spring
    lingers
        in the cherry blossoms
            —Buson
3. What a strange thing!
    To be alive
        Beneath the cherry blossoms
            —Issa
4. The oak tree:
    not interested
        in cherry blossoms.
            —Basho
5. The cherry blossoms fallen—
    and spit out blossoms—
        The Yoshino Mountains
            —Buson
6. Very brief:
    Gleam of blossoms in the treetops
        on a moonlit night.
            —Basho

Citation: The above haiku can be found in *The Essential Haiku: Versions of Basho, Buson, Issa*, edited with verse translations by Robert Hass. Hopewell, NJ: The Ecco Press, 1994. Haiku 1 (p. 44), Haiku 2 (p. 122), Haiku 3 (p. 156), Haiku 4 (p. 17), Haiku 5 (p. 22), Haiku 6 (p. 48).

The Tale of Two Roadways

by Craig Hinshaw
Lamphere Schools, Madison Heights, Michigan

NCSS STANDARDS

VI. Power, Authority, and Governance.

- b. explain the purpose of government.

X. Civic Ideals and Practices.

- d. identify and practice selected forms of civic discussion and participation consistent with the ideals of citizens in a democratic republic.

OVERVIEW

The Tokaido, a historic road in Japan, connected the two cities of Kyoto and Edo, (present day Tokyo). Established by the government in 1601 for the purpose of maintaining communication with its provinces, the Tokaido became the most well-traveled road in Japan. It was about 300 miles long with 53 rest stations along its route. In 1832, Ando Hiroshige, Japan's most famous landscape artist, traveled the Tokaido. He created beautiful woodblock prints of each of the stations. Much can be learned about the civic ideas and practices of Japan through the study of Hiroshige's The Fifty-Three Stations of the Tokaido.

In this lesson, students will compare and contrast two well-traveled roadways: the Tokaido as depicted through Hiroshige's prints and a road/highway within their own state. As students compare travel in their state with that in nineteenth century Japan, they will be asked to consider the role of government in facilitating travel of its citizens. Then, using Hiroshige's prints as a source of inspiration, they will create their own travel/vacation picture.

RECOMMENDED GRADE LEVEL OR COURSE PLACEMENT

This lesson has been designed for fourth grade. It could be adjusted for younger or older students.

RECOMMENDED TIME ALLOTMENT FOR INSTRUCTION

4 to 5 classes sessions.

OBJECTIVES

Knowledge—Students will:

- compare the freedom to travel in 19th century Japan with that of 20th century United States.
- discover that one way to learn about Japan is through its art.
- consider the role of government in facilitating travel for its citizens.

Attitude—Students will:

- appreciate the narrative quality of The Fifty-Three Stations of the Tokaido.
- understand the visual language of art.

Skills—Students will:

- learn mapping skills by plotting the two roads they are studying.
- reflect upon personal travel.
- create a family vacation picture incorporating elements of Hiroshige's landscapes into their art work: interesting horizon line, illusions of depth, and people engaged in activity.

MATERIALS/RESOURCES NEEDED

Appendix 1: Background Information. The Tokaido & Ando Hiroshige (one copy for each teacher).

Appendix 2: Tale of Two Roads, mapping page (one copy for each student).

Appendix 3: Mariko: The Famous Tea Shop, (one copy for each student).

Appendix 4 : Okabe: Mount Utsu, creating a travel picture (one copy for each student).

5 to 6 maps each of Japan and of the students' home state.

white paper for drawing travel/vacation pictures.

VOCABULARY DEVELOPMENT

Edo period—1600 - 1868.

province—a region ruled by the *daimyo* (feudal lord).

Tokaido (toe kai doe)—name of the historic road connecting Edo with Kyoto.

INSTRUCTIONAL PROCEDURES

A. Explain to the students they will be studying two roadways, one in ancient Japan and the other one within their own state. Share background material on the Tokaido from Appendix 1. Explain that students will be learning about the Tokaido through Hiroshige's prints, The Fifty-Three Stations of the Tokaido.

B. Discuss with students the services the government provided which helped make the Tokaido the most well-traveled road in Japan during the Edo period. Also share the responsibilities the citizens bore in maintaining the roadway.

C. Ask students if they can think of a road with similar features, well-traveled with popular destinations along its route, in their state. Allow time for students to share family travel experiences.

D. Before distributing Appendix 2: Tale of Two Roads, adapt the handout by including a map of your state. Next divide the class into small groups. Each group needs Appendix 2, a map of their home state, and a map of Japan. Students may be allowed to work together, using the maps to complete the directions.

E. Introduce topics for discussion pertaining to government and civic responsibility in building and maintaining roads. Who decides where roads are to be built? Whose responsibility is it to provide services for travelers such as rest areas, road signs and bridges? Should users pay the costs of maintaining roads? Should taxes fund road building? If so, who should pay them? How should they be assessed?

F. Distribute Appendix 3: Mariko: The Famous Tea Shop. Discuss with students whose responsibility it is to provide rest areas along roadways. Some highways are kept litter free by service organizations or individuals who adopt a stretch of the roadway. Whose responsibility is it to keep roads clean and litter free?

G. Distribute Appendix 4: Okabe: Mount Utsu. Tell the students in this lesson they will be drawing their own vacation pictures using ideas Hiroshige included in his woodblock prints. Demonstrate how to draw a horizon line and how to draw a road leading into the picture on the chalk board. Follow directions on Appendix 4. After students have created their pictures, allow time for sharing. Use the following kinds of questions: Did you feel you were successful in incorporating Hiroshige's principles into your art work? While on vacation did you feel any civic responsibility for keeping the area clean?

ASSESSMENT

- Student participation in class discussion and contribution to their group will be assessed as the class completes the activities.
- The students' understanding of government's role and its citizens' civic responsibilities will be demonstrated through the completion of handouts and discussion of their original art work.

EXTENSION AND ENRICHMENT

A. The Fifty-Three Stations of the Tokaido were relatively small and mass produced, making them inexpensive enough to be purchased as a souvenir of one's travels. Students can gain an understanding of the printing process by creating a styrofoam print of the vacation pictures they drew. Be sure to explain to students that the print will be a reverse of the original.

1. Cut the raised edges off of a styrofoam meat tray.
2. Ask students to redraw their vacation picture directly onto the meat tray using a pencil. Press hard enough to make an impression into the tray.
3. Using a brayer, apply water base printing ink to the surface of the meat tray. If printing ink in not available tempera paint will suffice.
4. Place a piece of white paper over the inked surface. Rub over the paper with the heel of your hand to transfer the ink onto the paper.
5. Pull paper off of the foam tray. The lines of the vacation picture should be white. If the lines are not white try again, using less ink.
6. When prints are dry, assemble them into a class travel book with accompanying descriptive paragraphs or *haiku* poetry.

B. In many areas, service organizations or individuals adopt a section of highway and are responsible for keeping it clean. Your class may want to adopt a section of land around your school to maintain, or beautify, collect litter, etc. A sign could be made stating that your class has adopted that section and posted near the area.

C. Students may write a haiku poem to complement their vacation picture. During the Edo period art and poetry were often closely related. Hiroshige's print, Mariko: The Famous Tea Shop, (Appendix 3) was based on Basho's poem:

> Young leaves of plum,
> and at the Mariko way station,
> a broth of grated yams.

D. Provide picture post cards of your state for students to compare with Hiroshige's prints of the Tokaido. Students can list similarities/differences in geography, weather and even peoples' activities.

Beautiful color prints of the Tokaido may be viewed and downloaded from the Internet. Students may also access more information about Hiroshige.

SUPPLEMENTAL RESOURCES

Art to Zoo. Washington, D.C.: Smithsonian Institution, Jan/Feb 1997.

Arts & Activities, April 1996, pp. 37-40.

Bunchman, Janis & Stephanie Bissell Briggs. *Pictures & Poetry.* Worcester, MA; Davis Publications, 1994.

Bicknell, Julian. *Hiroshige in Tokyo.* San Francisco: Pomegranate Artbooks, 1994.

Guth, Christine. *Art of Edo Japan.* New York: Harry N. Abrams, Inc., 1996.

Lee, Tere. *Guidebook to the Tokaido.* Lawrence, Kansas: Spencer Museum of Art, 1980.

Narazaki, Muneshige. *Hiroshige: Famous Views.* Tokyo: Kodansha International, Ltd., 1972.

Oka, Isaburo. *Hiroshige, Japan's Great Landscape Artist.* Tokyo: Kodansha International, Ltd. 1992.

Takahashi, Sei-Ichiro. *Hiroshige.* Rutland, Vermont: Charles E. Tuttle Co., 1956.

Tokuriki, Tomikichiro. *Tokaido, Hiroshige.* Osaka: Hoikusha Publishing Co., Ltd., 1963.

CITATIONS/BIBLIOGRAPHY

The two copies of prints I have included, Mariko: The Famous Tea Shop and Okabe: Mount Utsu, were photocopied from prints I purchased while in Japan at:

Uchida Art Co., Ltd.
Kyoto Handicraft Center
Kumanojinja-Higashi
Sakyo-ku Kyoto, Japan
tel. 011-81-75 761-0345

APPENDIX 1: BACKGROUND INFORMATION

The Tokaido

The ancient highway, the Tokaido, is a natural route reflecting Japan's mountainous geography. It was the most important route to the east from the earliest formation of a central government in the Yamato area (around present-day Nara). The Tokaido was used by civil administrators, military expeditions, Buddhist priests founding state-supported temples, and others involved in the central bureaucracy.

The Edo period (1600-1868) was the golden age of the Tokaido. This highway benefited from the Tokugawa government's systematic policy of road improvement. The Tokugawa Shogunate sought to facilitate communication and maintain peace with the individual provinces in Japan. Originally intended for official travel, by the end of the Edo period all kinds of people traversed its 300 mile length from Edo (present day Tokyo) to Kyoto. These included wandering beggars, merchants transporting goods, farmers taking produce to markets, artists painting the beautiful scenery, poets seeking new inspiration, families making pilgrimages to Buddhists temples and elaborate ceremonial processions traveling between the two great cities. Sometimes the procession of a great *daimyo* (lord) stretched for miles.

To assist its travelers, the government provided numerous services. The roadway was lined with pine or cedar trees to shade sojourners and keep them on track. The small, wooden signs offering directions are depicted in some of Hiroshige's prints. At rivers and large bodies of water, the government built bridges or provided ferries. At some rivers, porters carried travelers across on their backs. The fee depended on the depth of the water. If the water was shoulder deep, travelers had to wait for it to subside. Travelers were inspected for proof of identity and travel permits at governmental barriers. The government also established fifty-three rest stations along the Tokaido, keeping most of them under its direct control. The rest were managed by *daimyo* related to the Tokugawa or direct vassals to the Tokugawa. Here one could rent a fresh horse, relax for tea or a meal, enjoy local entertainment or spend the night. As travel on the Tokaido increased, some of the stations became popular destinations in themselves.

Although it was built by the government, much of the responsibility for maintaining the road was delegated to citizens. Local farmers whose land the Tokaido passed through, were responsible for repairs and upkeep, with no reimbursement. Initially they were also required to give travelers overnight accommodations.

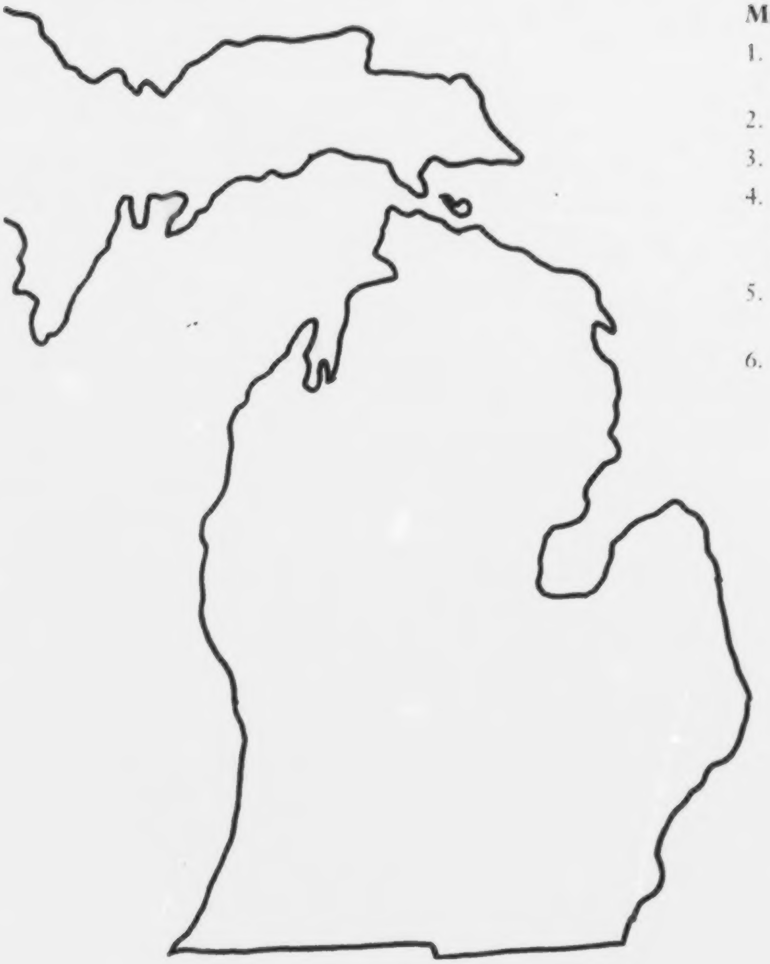
Ando Hiroshige (1797-1858)

Hiroshige loved to draw as a child and took art lessons. But both of his parents died when he was young, so he took over his father's occupation as a fire warden. This occupation allowed Hiroshige the time to develop his skills as an artist. When his own children were grown he became a full time artist.

In 1832 Hiroshige joined a formal procession traveling the Tokaido from Edo to Kyoto. Along the way he made sketches of each of the fifty-three stations. Later he created beautiful, multi-colored woodblock prints of each station. The prints have a wonderful narrative quality depicting travelers along the Tokaido: getting an early start in the morning fog, racing to escape a heavy downpour, and traveling by moonlit nights to a Buddhist temple.

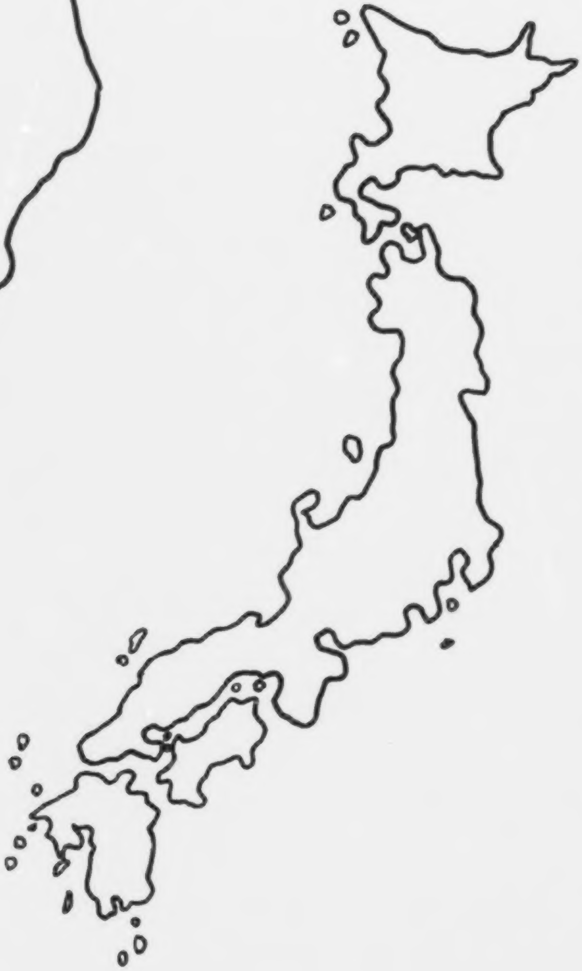
The Fifty-Three Stations of the Tokaido was an immediate success. Hiroshige became known as Japan's greatest landscape artists. The series is as popular today as it was when first issued. Inexpensive copied prints can still be purchased throughout Japan today.

APPENDIX 2:
TALE OF TWO ROADS



Michigan

1. Place blue dots at Toledo, Ohio, and at Sault Ste. Marie, MI. Label both.
2. In red draw Interstate I-75.
3. Draw the Mackinac Bridge in yellow.
4. Place blue dots and label: Detroit, Flint, Saginaw, Tawas City, Petosky, and Mackinac Island.
5. Circle in orange those cities which you have visited.
6. Add other tourists areas you have visited.



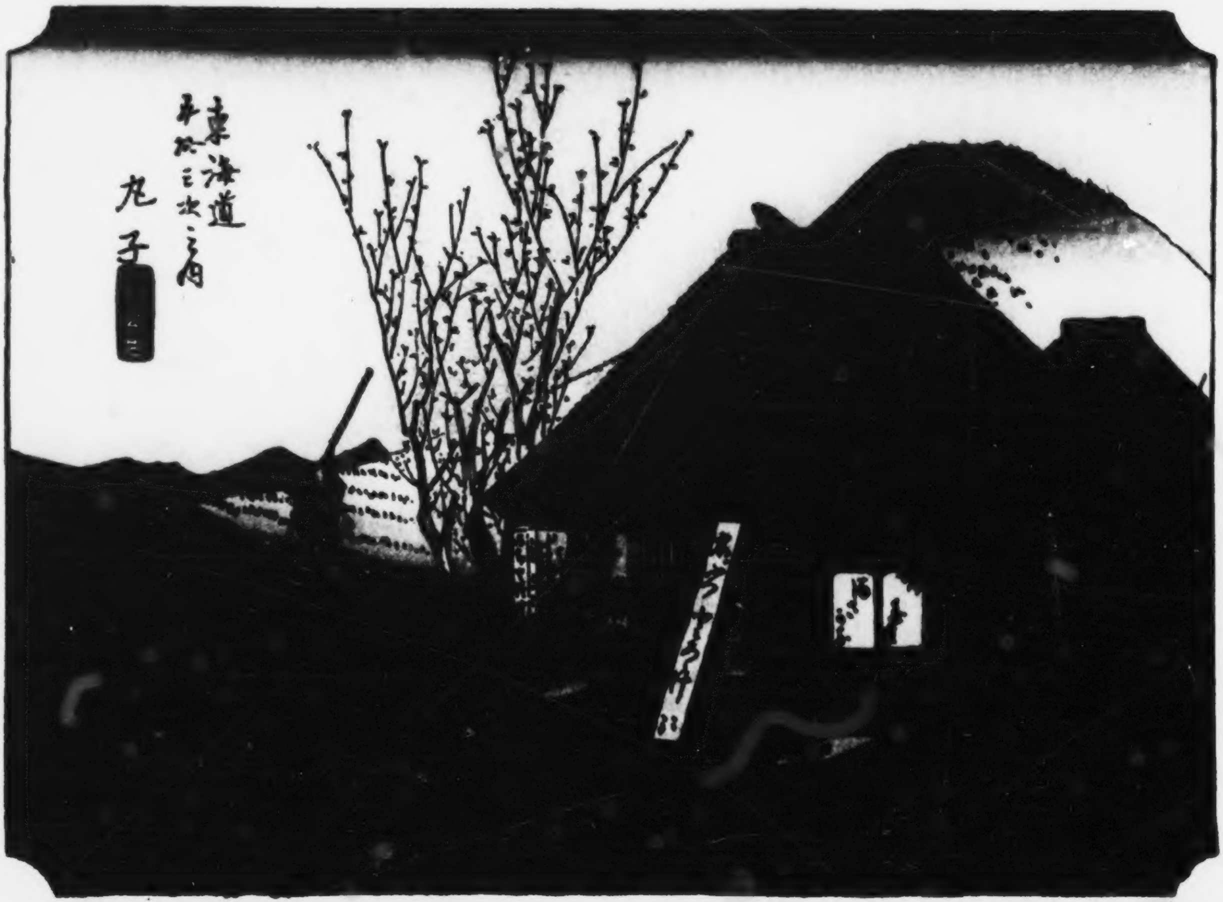
Japan

1. Place blue dots at Kyoto and Tokyo. Label both.
2. In red, draw the Tokaido Road along the coast between Kyoto and Tokyo.
3. Draw a small snow-capped mountain showing Mt. Fuji along the road.

APPENDIX 3:
MARIKO: THE FAMOUS TEA SHOP

The 20th station

This rest stop was famous for its broth of grated yams. The sign leaning against the shop is advertising the broth. Two travelers sit and enjoy the broth. A lady serving them carries a baby on her back. Looking closely, you can see fish drying on racks in the back of the shop.


東海道
五拾三次之内
丸子
名ぶつとろろ汁

1. Compare the Mariko Station with a rest stop your family might have visited while on vacation.

   List three things that are the same.

   List three things that are different.

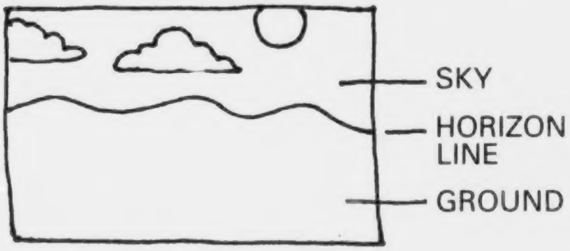
2. Look carefully at the men's foot wear. They are wearing straw sandals which wore out quickly while walking the Tokaido. To make their journey more pleasant, the Tokaido was swept with sand. How are roads maintained today to create safe and pleasant driving?

APPENDIX 4:
OKABE: MOUNT UTSU

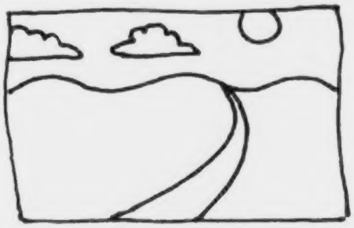
The 21st station

In this lesson you will be drawing your own family vacation/travel picture. Study this print by Hiroshige to identify three ways he composed most of his pictures. Then see if you can use them to create your own masterpiece.

1. An interesting horizon line. The horizon line is the line that separates the sky from the land. Trace this line with your finger. Notice how irregular it is. In your drawing, if the horizon line is flat, add trees or buildings to make it more interesting.



2. Creating the illusion of depth. Notice how Hiroshige draws the Tokaido Road, curving back into the mountains. The road is wider at the bottom of the page and comes together in the middle of the page. To create the appearance of depth in your picture have the road wide at the bottom of the page and come together near the horizon line.



3. People engaged in activity. On the Tokaido you can see travelers coming and going. Hiroshige makes his pictures interesting by showing people involved in some activity. In your picture show your family engaged in a typical activity such as roasting marshmallows over a camp-fire, skiing down a snowy hill, or riding bicycles through a city park.

The Tokaido Today

During my KKC fellowship to Japan I attempted to locate some of the 53 stations of the Tokaido. I likened it to trying to locate and follow the Oregon Trail or Route 66 in the United States.

Hakone, the eleventh station, is now one of Japan's most popular vacation destinations. I rode a tourist boat across beautiful Lake Ashi. Japanese families were also enjoying the weekend at this wonderful spot. The original check point buildings have been faithfully reconstructed. One section of the original Tokaido remains, lined with 300-year-old cedar trees.

At Kawasaki, the third station, I visited with three elderly men fishing in the Tama River. Although I didn't find any remnants of the Tokaido, I could see Mt. Fuji in the distance, as depicted in Hiroshige's print.

In Kyoto, the final destination from Tokyo, a Japanese man who helped me find the Sanjo Bridge also showed me two bronze sculptures of Edo period travelers. They appeared to be discussing their travels along the Tokaido. From my research about the Tokaido and my fellowship to Japan I felt I could have easily joined into the conversation.

How Powerful Is a Nuclear Bomb?

by Elaine Hood
Northview Middle School, Ankeny, Iowa

NCSS STANDARDS

VI. Power, Authority, & Governance

- g. evaluate the role of technology in communications, transportation, information-processing, weapons development, or other areas as it contributes to or helps resolve conflicts.

VIII. Science, Technology, & Society

- b. make judgments about how science and technology have transformed the physical world and human society and our understanding of time, space, place, and human-environment interactions;
- c. analyze how science and technology influence the core values, beliefs, and attitudes of society, and how core values, beliefs, and attitudes of society shape scientific and technological change.

IX. Global Connections

- c. analyze and evaluate the effects of changing technologies on the global community;
- e. analyze the relationships and tensions between national sovereignty and global interests, in such matters as territory, economic development, nuclear and other weapons, use of natural resources, and human rights concerns.

X. Civic Ideals & Practices

- c. locate, access, analyze, organize, synthesize, evaluate, and apply information about selected public issues—identifying, describing, and evaluating multiple points of view.

OVERVIEW

Whenever discussing areas of military conflict in the post World War II era, it is not uncommon for a student to blurt out, "Why didn't (don't) we just nuke 'em?" Often, this leaves the teacher confounded as to how best to describe the horrifying results of a nuclear bomb.

Japan is the only nation in the world to have sustained a nuclear bomb attack, indeed two attacks. The bombings of both Hiroshima and Nagasaki in August 1945 have resulted in an effort by their citizens to promote world peace and nuclear disarmament. Today's nuclear bombs are thousands of times more powerful than those dropped on Japan. It is important that today's youth comprehend the impact one nuclear bomb attack would have today.

In this lesson students will read first-hand accounts of some of the survivors of the Hiroshima bomb attack. Using a map of their own town, they will then examine the extent of devastation a Hiroshima-sized atomic bomb would have on their community. Then, using a state map, students will examine how much of their state would be devastated by a contemporary atomic bomb.

RECOMMENDED GRADE LEVEL OR COURSE PLACEMENT

This lesson is designed to be used in grades 9-12. It can be used in any class where the topic of nuclear weapons is discussed. However, it should be preceded by a unit in which students understand the era of World War II and U.S. and Japanese roles in that war.

RECOMMENDED TIME ALLOTMENT FOR INSTRUCTION

Three to four class periods.

OBJECTIVES

Knowledge—Students will:

- compare and contrast the devastation done by the bomb dropped on Hiroshima with contemporary nuclear bomb capabilities

Attitude—Students will:

- recognize the magnitude of today's world-wide nuclear arsenal
- appreciate why nuclear strikes are not first options when dealing with global conflict

Skills—Students will:

- analyze the impact a nuclear strike would have on their community
- discuss the implications of a strike on the surrounding environment

MATERIALS/RESOURCES NEEDED

One compass (drawing) for each group of students

One map of your community and one map of your state for each group

Appendix 1: Description of the Bombing of Hiroshima

Appendix 2: Diagram of Hiroshima Bomb Blast Area

Appendix 3: Stories of Survivors of the Hiroshima Bomb

Appendix 4: Diagram of 25 Megaton Bomb Blast Area

Appendix 5: Facts on Today's Nuclear Arsenal

VOCABULARY DEVELOPMENT

air blast—A nuclear bomb which is detonated while still in the air. The higher the altitude at detonation, the more widespread the impact of the bomb will be on the surrounding area beneath it.

electromagnetic pulse—A strong electromagnetic field created by gamma rays interacting with the surrounding air. This pulse will knock out all electronic equipment within .001 second of the blast.

explosive blast—The tremendous wind caused by the nuclear bomb which destroys buildings and kills people. A one megaton bomb exploded at 8,000 ft. above the Earth's surface results in 470 mph winds at distances within 1 mile of the explosion. Hurricane force winds are those above 75 mph. Tornadoes can generate winds up to 300 mph. The further away you get from the bomb blast center, the weaker the explosive blast.

ground blast—A nuclear bomb which is exploded at ground level. The results of this would be an enormous crater with surrounding damage more limited (less widespread) than with an air blast. A one megaton bomb would leave a 1,000 foot wide and 200 foot deep crater with everything destroyed within ½ mile.

ground-zero—The target area on which the bomb is dropped. Also known as the *hypocenter.*

keloids—Thick scars resulting from massive burns.

kiloton—Equal to 1,000 tons of TNT.

megaton—Equal to 1,000,000 tons of TNT.

nuclear fallout—Radioactive atoms in the air which eventually fall to the ground and contaminate the soil and water with radioactivity. Humans and animals in close vicinity of the blast within the first few hours will be exposed to high levels of radiation. The greater the exposure the greater the chances of developing cancer and immune deficiencies. Symptoms may develop years after exposure.

nuclear radiation—The emission of neutrons and gamma rays with detonation of the bomb. Direct and immediate exposure to radiation will usually result in death within a week.

thermal radiation—Intense heat which ranges from instant vaporization of objects to severe burns. A one megaton bomb can cause first-degree burns (like a severe sunburn) up to 7 miles from the blast. Second degree burns can lead to permanent scars. Third degree burns are usually fatal unless immediate medical care is given. The U.S. has special burn units able to treat up to 2,000 burn victims. However, one nuclear bomb would probably result in more than 10,000 burn victims. Therefore, most would die.

INSTRUCTIONAL PROCEDURES

A. The teacher should read Appendix 1 aloud to the students.

B. Each student should receive a copy of Appendix 2. The teacher needs to go over the diagram with the students, making sure they understand it. Students need to understand that a bomb produces a blast of wind which not only knocks over buildings, but can lift the human body and slam it against objects. The velocity of the blast at the hypocenter in Hiroshima was between 500-1,000 m.p.h. Obviously, this force would crush internal organs. The blast also produced a fireball which expanded outward. As buildings are destroyed, gaslines rupture starting other fires in outer areas as well.

This diagram only describes the degree of burns to the human/animal body and the destruction to buildings. An atomic bomb also releases radiation. The extent of radiation poisoning depended on how close to the hypocenter the person was as well as whether or not they were indoors or outdoors. If inside a building, the materials it was made of—wood, concrete, or steel—were also factors affecting how much radiation was received. Since there are many factors involved in the extent of radiation poisoning, it has been omitted from the Appendix 2 diagram. However, it is important that the students understand that almost everyone would be exposed to radioactive fallout if not to direct radiation poisoning.

C. Students will be given Appendix 3 to be read and discussed in class. Using Appendix 2, students should discuss in which circular zone each survivor probably was. The teacher then needs to lead the discussion to a hypothetical situation in which the students should imagine it was their community which had been bombed. What part of town would probably have been chosen as the target—ground zero?

D. Students should get into groups of two or three. Each group will receive a map of their town and a drawing compass. Each group will need one copy of Appendix 2. Using the scale of miles on the map, the students should position their compass to equal ½ mile. After having decided what point in their community will be ground zero, students should draw five concentric circles of one half mile widths.

Referring to the survivors' stories in Appendix 3 and the diagram in Appendix 2, students should discuss what parts of their community would be completely destroyed and imagine people they know suffering the wounds described in the stories. The teacher needs to stress to the students that today's bombs are much more powerful than the one used on Hiroshima.

E. Each group will now be asked to repeat the previous exercise but imagine a twenty-five megaton bomb was dropped on their community. A state map will have to be used. Appendix 4 should be distributed to each group. Student compasses should be set to measure the distances of each circle.

F. Ask the students to discuss their feelings about (a) the severity of personal injury based on the survivors' stories in conjunction with (b) the extent of devastation that would be done to their community based on a contemporary 25 megaton bomb.

G. Using the information from Appendix 5, emphasize the fact that there are enough bombs in existence to drop one Hiroshima-sized nuclear bomb every eight miles, covering every continent, except Antarctica. Stress to the students that with power comes increased responsibility and just because a country possesses nuclear power, it does not have the right to use it recklessly. In addition, retaliation is a very real possibility as more and more nations gain nuclear weapons. Also explain that most small nations of the world have powerful allies with atomic bombs, so attacking a nonnuclear nation does not mean there would be no nuclear retaliation.

ASSESSMENT

- Students could write a personal essay describing their own "survivor" story imagining that their community had been bombed.
- Students could write a pro and con essay describing the benefits and drawbacks of living in a country that possesses nuclear bombs.
- Students could respond to a test essay question in which they are asked to describe what type of destruction would occur at certain distances from a 25 megaton bomb. They would be required to use examples described in the survivors' stories.
- Students could write an essay describing their responsibilities as citizens of a nuclear state.
- Students could write a historical analysis paper in which they analyze the effects increasing numbers of states with nuclear capabilities have on the global community. How has the interrelationship of countries changed in the past 50 years with respect to their nuclear capability?
- Students could write an opinion paper in which they describe how the development of nuclear weapons has either contributed to increased global conflicts or helped resolve global conflicts.
- Students could research and write a paper in which they describe attempts to control the development, testing, and use of nuclear weapons.

EXTENSION AND ENRICHMENT

- Use the Internet to search for more information on Hiroshima and Nagasaki. Some possible web sites include:

  http://www.city.hiroshima.jp/C/City/photo-index.html

  http://www.coara.or.jp/~ryoji/abomb/e-index.html

  http://www.city.hiroshima.jp/C/City/ABombDamage/00.html
- Invite several W.W.II veterans to give their perspective on the dropping of the atomic bombs at the end of W.W.II.
- Have students read one or more of the books cited in Supplemental Resources.
- Students could research the issue of plutonium and highly enriched uranium theft and marketing on the black market.

SUPPLEMENTAL RESOURCES

Alperovitz, Gar. *The Decision to Use the Atomic Bomb.* New York: Alfred A. Knopf, 1995.

Goldstein, Donald M., Katherine V. Dillon, and J. Michael Wenger. *Rain of Ruin: A Photographic History of Hiroshima and Nagasaki.* Washington, D. C.: Prange Enterprises, Inc., 1995.

Hersey, John. *Hiroshima.* New York: Alfred A. Knopf, Inc., 1946.

Ishikawa, Eisei and David L. Swain, translators. *Hiroshima and Nagasaki: The Physical, Medical, and Social Effects of the Atomic Bombings.* New York: Basic Books, Inc., 1981.

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Eubanks, Keith. *The Bomb.* Malabar, Florida: Krieger Publishing Co., 1991.

Koenig, William J. *Weapons of World Wars.* London: Bison Books, Ltd., 1981.

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Thomas, Gordon and Max Morgan-Witts. *Ruin From the Air: The Atomic Mission to Hiroshima.* London: Hamish Hamilton, 1977.

United Nations. *Nuclear Weapons: A Comprehensive Study.* New York: United Nations, 1991.

Wyden, Peter. *Day One: Before Hiroshima and After.* New York: Simon and Schuster, 1984.

APPENDIX 1:
DESCRIPTION OF THE BOMBING OF HIROSHIMA

Excerpts from *The Bomb* by Keith Eubanks.

The Destruction of Hiroshima. The weather reconnaissance plane had set off an air raid alarm in Hiroshima at 7:09, followed by an all-clear signal at 7:31. Japanese air raid officials did not believe that the city faced an attack from only three planes, Enola Gay and the two escort planes. Most of the people in Hiroshima had been too busy to pay much attention to the air raid alert. The departure of a lone bomber did not worry people who had to go about their daily tasks. Most people were in their homes preparing breakfast, not inside air raid shelters. When the Enola Gay appeared there had been no new alert. Consequently, they were exposed to the first atomic bomb.

Those who survived the bomb remember the light, intense, blinding, of great beauty. To some it appeared as flashes of gold, to others it had a variety of colors—white, pink, then blue. If there was any sound, no one heard it. Next came the intense heat which lasted only an instant but melted roof tiles. Birds in midair were set afire and the exposed side of telephone poles two miles away were charred, as well as bare skin. Steel doors, stone walls, and asphalt pavements glowed red hot in the heat. Women had their *kimono* patterns imprinted on their skins. Those people directly under the detonation were simply incinerated, becoming smoking black charred bundles.

After the heat came the blast wave moving outward with a five hundred mile an hour force. Only those walls specially reinforced to withstand an earthquake remained. All else had become rubble. Directly beneath the detonation was the Shima Clinic. The stone columns which flanked the entrance were driven down into the ground. All of the windows in the city were shattered and showers of sharp glass splinters were driven with a speed that imbedded them in walls and in people.

The blast started fires because thousands of charcoal braziers, the stoves in households, were filled with hot coals after cooking breakfasts. In the blast, the stoves were knocked over and each helped to set fire to wood and paper houses. Soon an entire city was burning. Fire stations were destroyed and nearly all of the fireman killed. The blast tore open the water mains in so many places that there was no pressure. As a result of the blast and the firestorm, every single building within five square miles of ground zero had been destroyed. Only a few walls remained. A city had ceased to exist.

Those people who survived the blast had their skin blackened by the burns. Peeled skin hung from their faces and bodies. The faces of many survivors were so red and swollen that their eyes and mouths could scarcely be seen. Street cars stood filled with the blackened bodies of the passengers. Fire reservoirs were filled with bodies of people who had rushed there for water. The rivers were choked with floating, bloated corpses.

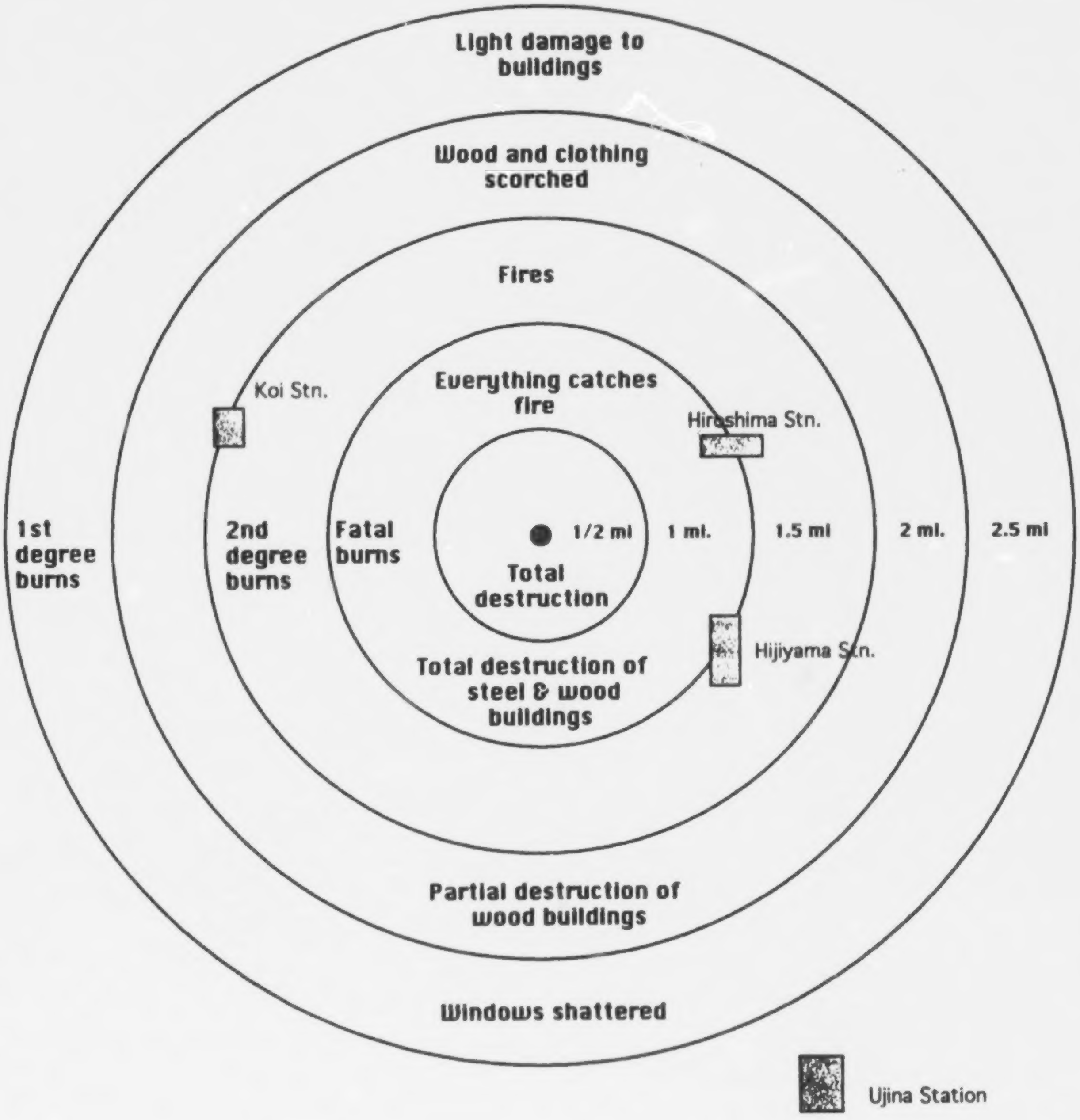
The streets soon filled with people, bodies swollen and burned, most nearly naked, as they shuffled along sometimes vomiting. They held their hands and arms extended in front of them, elbows out, to lessen the friction and pain of rubbing together the surfaces of raw flesh.

SOURCE: Eubanks, Keith. *The Bomb*. Malabar, Florida: Krieger Publishing Co., 1991. Reproduced by permission of Krieger Publishing Co.

APPENDIX 2:
DIAGRAM OF HIROSHIMA BOMB BLAST AREA

Hiroshima Atomic Bomb

13 kilotons of TNT detonated at 1,900 feet above sea level.


Light damage to buildings
Wood and clothing scorched
Fires
Everything catches fire
Koi Stn.
Hiroshima Stn.
1st degree burns
2nd degree burns
Fatal burns
1/2 mi
1 mi.
1.5 mi
2 mi.
2.5 mi
Total destruction
Hijiyama Stn.
Total destruction of steel & wood buildings
Partial destruction of wood buildings
Windows shattered
Ujina Station

Created by Elaine Hood. Information taken from Sekimori, Gaynor, translator. *Hibakusha: Survivors of Hiroshima and Nagasaki*. Tokyo: Kosei Publishing Co., 1986.

APPENDIX 3:
STORIES OF SURVIVORS OF THE HIROSHIMA BOMB

The following stories were taken from the book *Hibakusha: Survivors of Hiroshima and Nagasaki*. Each story has been edited from its original length.

'No trains from here on. All passengers please alight.' Following the conductor's instructions, we all got out at Koi Station, on the outskirts of Hiroshima. No one had the slightest idea what it was all about. On that hot, bright summer day my uniform was soaked with sweat.

There was talk going around that some hours previously a large bomb had been dropped on Hiroshima. In the immediate vicinity the damage did not appear too serious: roofs tilted slightly, broken or displaced roof tiles. However, as I walked on I realized why the train could go no farther. The lines were twisted like strings of jelly, and the ties, torn from their beds, lay upside down. . . .

By now the area around me was a burned-out wasteland, with no houses standing. It was when I crossed what I think was the Ota River, though, that I really seemed to step into hell. In places the railing of the bridge had been completely blown away. Dead bodies lay where they had fallen. The great cherry trees that had lined the embankment were stripped of their branches, which were now hanging down in shreds from the trunks.

Looking downstream to the river mouth, I saw strange black shapes almost obliterating the sparkling sandbars. At that time people made turpentine from pine roots, and I assumed that these shapes were piles of roots. However, as I drew nearer I realized that in reality they were dead bodies, possibly deposited there by the river. Many strong impressions from that day are still with me, but this remains one of the most vivid. Perhaps the people had fled to the sandbar to escape the fierce heat of the flames as their houses burned around them. Perhaps they had run there, forcing their injured bodies along, their throats parched. There was a flurry of footprints leading to the water's edge. Farther on, in the water, floated countless bodies of men, women, and children. The misery was indescribable.

It was then that I first began to understand the brutality of war. Burned into my memory is the sight of a young mother, probably in her twenties, a baby on her back and a three- or four-year-old child clasped tightly in her arms. Caught against a girder of the bridge, her body bobbed idly in the gentle current.

The stench of the dead bodies was already overpowering in the heat of the midsummer sun. It was a living hell. But compared with what I saw as I approached the area around Hiroshima Station, those who had died were fortunate. In a moment houses had been shattered and their inhabitants buried in a welter of tiles and plaster, their naked bodies covered in ashes. Here and there an arm or a leg protruded. Other bodies lay strewn about, their stomachs torn open and their entrails pouring into the ashes. Often I only realized there was a dead body in the ashes when I stepped on it. The expressions on the dead faces as they gazed emptily into space were more contorted and agonized than those of the fierce gate-guardian deities of the Japanese temples.

It was utterly impossible to think of these dead people as peacefully at rest. Some of the bodies made me think that even being in hell itself, your tongue being pulled out, your eyes gouged out, and your ears chopped off, was preferable. But it was worse for those who remained alive for several hours, or even two or three days. When I saw people dying in such pain that they no longer even knew who they were, I could only think that those who had died immediately were far better off.

Most people had been wearing light summer shirts that morning. But most of the dead were bare chested, and many were completely naked, perhaps because their clothes had been burned off them. The parts of the body that had been exposed to the flash had suffered great burns, and the skin was turning purple and trailing from the body in strips.

In every case, the eyeballs of the dead were either protruding from their sockets or hanging out completely. Blood had gushed from the mouth, ears, and nose. The tongue had swelled to the size of a golf ball and had pushed its way out of the mouth, gripped tightly by the teeth. The whole anatomy seemed to have been destroyed. Most bodies were bloated, and it was often impossible to tell whether they were male or female. As friends and relatives began to flock to the scene to search for their loved ones, they were rarely able to identify the bodies just by looking at them.

Hundreds of those still alive were wandering around vacantly. Some were half-dead, writhing in their misery. Others were shuffling along like forlorn ghosts, terrible burns covering more than half the body, the skin of face and arms peeling off and flapping around them. Some were roaming around lost, crying out for water; but when someone called out to them, they seemed not to hear, perhaps because their eardrums had burst. They were no more than living corpses. . . .

—Kosaku Okabe

In 1945 I had been married for three years and was living in Hiroshima. On the morning of August 6 I was doing demolition work near Hijiyama Bridge. Just after eight o'clock the woman next to me called out, "Look, there's a B-29!" At the instant I looked up from under the brim of my straw hat, there was a piercing flash that bit into my face. I felt my body shrivel with a hiss like that of dried cuttlefish when you grill it. Then I was blown into the air and lost consciousness.

I do not know how long I lay there, but when I came to I saw people running about in confusion, their skin so burned and inflamed that they were beyond recognition. Following the crowd, I eventually reached my house, only to find that it had burned down. I was a wretched sight. The skin had burned off my arms and hung from my fingertips. The strong sunlight made the pain excruciating, so I tore off a large lotus leaf from a plant in a pond and put it over my head for protection. My shirt and work trousers had been burned off me, leaving me with only my white underwear and the belt from my trousers. Just as it was growing dark, I found myself at an aid station, I do not know where. My face was so swollen that I could not open my eyes, and I was unable to walk another step. After vomiting some yellow liquid, I was overcome by nausea and lay down where I was.

Three days later, on August 9, my husband's voice sounded in my ears. I recognized it but could not move. It had not been easy to find me, since my body was disfigured beyond all recognition. It was only by the ring on my finger that he knew me and called my name. My brother, who had come from Osaka to look for me, told me later that in the festering mess of my face it was impossible to tell where my eyes or nose were and that the cavities around my eyes were pools of yellow pus.

I was taken back to Osaka on a stretcher, but there even the doctor gave me up. Every day the burns festered more and more, and on my pulpy face and on the front of my arms and legs scabs like the crinkled black skin of a broiled sardine appeared. My mother and brother would remove the scabs with tweezers, wash the area with a saline solution, then bathe it with cooking oil.

It was a year before I could return to my husband in Hiroshima. However, because I had received the flash of the bomb directly in my face, I found that I could no longer recognize my face as my own. My eyebrows and lips had disappeared, and I had developed great black and red keloids that covered my face like a mask. . . .

—Fumiko Nonaka

Both my husband and I are survivors of the atomic bombing of Hiroshima. I had been mobilized to work in the accounting section of the headquarters of the army marine division in the Ujina district, about four and a half kilometers from the hypocenter. On the morning of August 6, following the sounding of the all-clear, we were in the grounds exercising with bamboo spears.

Suddenly there was a great cracking sound. So great was the ringing in my ears that I could hear nothing for a few seconds. Looking in the direction of the noise, I saw a vast cloud formation of the atomic bomb. Our stupefaction broken by the command to take cover, we all leaped into the air-raid trenches. Every pane of glass in the building had been shattered by the force of the explosion, and the floor was covered with broken glass and scattered documents. . . .

The center of the city glowed red as the fires took hold. We could do nothing but wait helplessly, not knowing the fate of our families there. The next day, wanting to know what had happened to my home and to find out if my mother and sister were all right, I found a ride in an army truck and managed to reach the vicinity of our house. Although it was about three kilometers from the center of the city, the house had been destroyed and there was no sign of my family.

As I stood there feeling dazed, I suddenly realized that an apparition was calling my name. Its clothes were in soiled tatters; its face was swathed in gauze with holes left for the eyes, nose, and mouth. A bandage was wrapped around its head, and it limply held out two hands swollen to twice their normal size by burns. Even now the ghastliness of that scene strikes a chill to my heart.

"Masae, don't you know your mother?" asked the voice. My mother! She told me that she had gone to the Hakushima district to send off soldiers, that she had been badly burned, and that she had just now got back. "And look what's happened to me," she cried out, starting to weep. . . .

During my wanderings I found myself stricken suddenly with a high fever and began to suffer from diarrhea and severe vomiting. My mouth became badly ulcerated, and my gums started bleeding. I had no appetite. I found myself a seat in a bicycle-driven cart and had myself taken to Ujina for treatment. A theory was going around that if one's hair began to fall out, there was little chance of survival. The people caring for me were very apprehensive, but fortunately my hair did not fall out. . . .

—Masae Kawai

We were a family of four, that morning of August 6, 1945. It was a little past eight o'clock. Breakfast was just over, and my husband was glancing through the newspaper while I cleared up after the meal. Our two children were playing nearby.

Just then a brilliant flash light lightning appeared and the thunderous roar of an explosion reverberated around us. In a moment our house collapsed, and we found ourselves buried in its rubble. As my husband and I worked frantically to free ourselves, I heard a cry for help from the woman next door. I called back to her, "If we get out before you, we'll come and help you." When we did finally pull ourselves free, we saw the city of Hiroshima in ruins around us. Nowhere was a building left intact, and in several places tongues of fire had begun to lick outward. Suddenly panic-stricken, and completely forgetting about our neighbor, I began searching for my children.

As I was calling their names, a voice emerged from a spot two or three meters away. "Help, Mummy, help." It was my six-year-old daughter Kazuko. Hurrying to the spot, I found her tightly wedged from the chest down by fallen plaster and timber. I screamed to my husband to come quickly and do something. He, however, could hardly move, being badly bruised and bleeding from the shoulder. He had no strength left; it was all he could do to walk.

My daughter kept calling to me. "It hurts, Mummy. My legs hurt. I can't move. Hurry and get me out." I tugged at her but could not move her. No matter how desperately I tried, I just could not free her. The fires were moving closer and closer. We would not be able to stay there much longer. Finally, when the flames began to lap around us, we were stirred into moving, no longer able to stand the intense heat. I realized I was afraid to die. I could not let myself be burned alive.

Tears streaming from my eyes, I placed my hands together as if in prayer and asked my daughter to forgive me. "Kazu, I am a bad mother to you, but please forgive me. You don't want to die either, I know. Mummy isn't brave enough to stay here and die with you. I'm afraid of the fire. Kazu, forgive me, forgive me." Then I chose an area that seemed to be safe from fire and fled toward it, pulling my husband along by the hand. I kept looking back at the ruins of our house as if I were being dragged by the hair from behind. There had been no time to rescue our other child, either. . . .

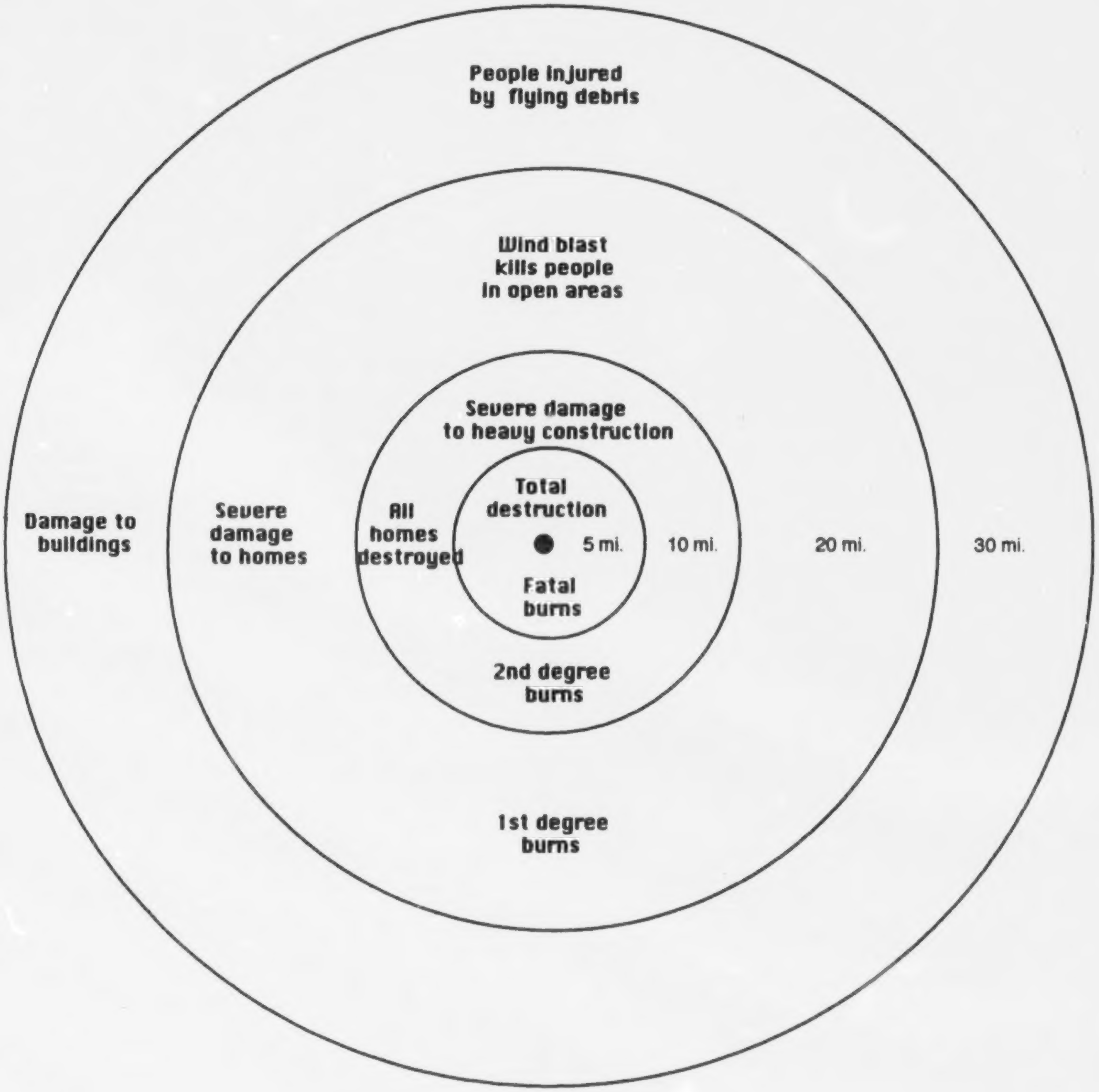
Eventually we reached the river bank. My throat raw and my mouth parched, I bent down to take some water from the stream. Bodies were floating past on the current, so many that I had to push them aside with my hands to find space enough to take water into my cupped hands. But no sooner had I pushed aside one corpse than another took its place. All were badly burned and swollen. When I finished drinking, I remained staring vacantly at the bodies. Then I suddenly became sick to my stomach and began to vomit a yellow, bubbly liquid. I had no reserves of energy or spirit left. I did not even want to cry. The sound of someone screaming finally made me look up. A woman, almost delirious, was searching the corpses one by one for members of her family.

Most of the corpses were covered with hideous burns, and the intestines of some were spilling out. Had those people also rushed desperately to this spot and, reaching the end of their strength, collapsed and died here? Sitting there alive, with my children dead in the fire, I cursed the war and what it could do to people. All I wanted was to be somewhere where war was not. . . .

—SHIGE HIRATSUKA

APPENDIX 4:
DIAGRAM OF 25 MEGATON BOMB BLAST AREA

25 Megaton Bomb detonated at an altitude of 17,500 feet above sea level.


People injured by flying debris
Wind blast kills people in open areas
Severe damage to heavy construction
Total destruction
Damage to buildings
Severe damage to homes
All homes destroyed
5 mi.
10 mi.
20 mi.
30 mi.
Fatal burns
2nd degree burns
1st degree burns

Created by Elaine Hood

APPENDIX 5:
FACTS ON TODAY'S NUCLEAR ARSENAL

Nuclear disarmament has been occurring in the post-Cold War years. However, each year brings more nations closer to becoming nuclear powers. The official nuclear states include: the U.S., the former U.S.S.R., the United Kingdom, France, India, Pakistan, and China. Other nations which are known to possess or believed to be quite close to possessing nuclear weapons include: Israel, Iran, North Korea, Libya, Algeria, Syria, and Iraq.

The former Soviet Union and the U.S. possess most of the world's nuclear weapons. Both have pledged to reduce their arsenals to 3,500 warheads each by the year 2002. The problem with dismantling nuclear weapons is what to do with the highly radioactive plutonium or highly enriched uranium in them. There is concern about black market smuggling of plutonium and highly enriched uranium.

How many bombs are in the world today? Plenty. There are enough to drop one Hiroshima-sized nuclear bomb every eight miles, covering every continent, except Antarctica.

Comparative Feudalism: Castles, Warriors and Shields of Europe and Japan

by Kurt Jacobs
Lopez Island School District, Lopez Island, Washington

NCSS STANDARDS

VI. Power, Authority, and Governance

- a. examine persistent issues involving the rights, roles, and status of the individual in relation to the general welfare;
- b. describe the purpose of government and how its powers are acquired, used, and justified;
- c. analyze and explain ideas and governmental mechanisms to meet needs and wants of citizens, regulate territory, manage conflict, and establish order and security;
- d. describe the ways nations and organizations respond to forces of unity and diversity affecting order and security;
- g. describe and analyze the role of technology in communications, transportation, information-processing, weapons development, or other areas as it contributes to or helps resolve conflicts.

VIII. Science, Technology, and Society

- c. describe examples in which values, beliefs, and attitudes have been influenced by new scientific and technological knowledge, such as the invention of the printing press, conceptions of the universe, applications of atomic energy, and genetic discoveries;
- d. explain the need for laws and policies to govern scientific and technological applications, such as in the safety and well-being of workers and consumers and the regulation of utilities, radio, and television.

IX. Global Connections

- b. analyze examples of conflict, cooperation, and interdependence among groups, societies, and nations;
- e. describe and explain the relationships and tensions between national sovereignty and global interests, in such matters as territory, natural resources, trade, use of technology, and welfare of people.

OVERVIEW

Since Japanese culture is often perceived as different from ours, it is important to show that there are also similarities. Also, the vast majority of world history courses and textbooks are little more than the history of Western civilization. This lesson is designed to fit into that section of European history that discusses feudalism and thereby gives the teacher an easy way to include the study of Japan while using a Western civilization world history textbook. This unit of three lessons compares and contrasts the feudal systems governing countries on opposite sides of the globe. In examining the two systems, the unit shows how technology shaped and changed each, and explains how the citizens of each were governed. The unit includes lessons, or mini-projects, on heraldic shields and *mon;* warrior's weapons and armor; and an expanded project on the defense structure of each culture's castles—culminating in a castle-building project. Each of the three parts to the unit may be used as "stand-alone" lessons, however, the impact is much greater if all three are used.

RECOMMENDED GRADE LEVEL OR COURSE PLACEMENT

These lessons are designed to be used at both the middle school and high school levels. The lessons are planned to incorporate reading, writing, research, art and critical thinking, depending upon how deeply the teacher wants the students to be involved and how much time the teacher can devote to the lessons. The lesson(s) can be a simple art lesson or a three-week project involving essays and castle construction.

RECOMMENDED TIME ALLOTMENT FOR INSTRUCTION

The lesson on:

- shields/crests and *mon* will take one or two periods.
- knights and *samurai* will take another two, possibly three periods.
- castles will take a week or more depending upon ground rules you establish as to size and materials for construction.

OBJECTIVES

Knowledge—Students will:

- develop an awareness of some of the elements of the feudal time period and how they differ from the periods that come before and after.
- understand the structure of the social classes during the feudal period.
- associate castles with early population growth centers.
- gain knowledge about castle defenses and construction.
- identify the fundamental differences between European and Japanese arms and armor.
- list the differences and similarities of European and Japanese castles.
- understand the reasons for differentiating clans or families with crests or *mon.*

Attitude—Students will:

- model good group interaction skills.

- appreciate that different cultures may share similar cultural traits
- appreciate personal heritage through development of family shield.

Skills—Students will:

- design a family crest or *mon.*
- research and draw a life-size version of a European and/or Japanese warrior.
- construct a model castle.
- label the parts of a suit of armor and/or castle.
- take notes and form that information into an essay.
- display the castle for students and parents at some school or community function.

MATERIALS/RESOURCES NEEDED

Appendix 1: Feudal Society Fact Sheet

Appendix 2: Feudal Castles Fact Sheet

Appendix 3: Those Who Serve Fact Sheet

Appendix 4: Castle Project Rubric

Materials for shields/*mon* and warriors:

- White butcher paper
- Colored pens and pencils
- Construction paper
- Books & magazines showing shields, armor & weapons [see bibliography]
- Slides possibly from curriculum units like *Castle Towns* and *War Lords of Japan*

Materials for castles

- Any material available, from cake to concrete, including cardboard, rocks and hot glue, and plywood.

VOCABULARY DEVELOPMENT

bakufu—warrior government

daimyo—leaders or lords of a province

mon—Japanese family crest

tenshukaku—focal point of a Japanese castle

INSTRUCTIONAL PROCEDURES

A. **Background Information:**

High school teachers may wish to start the lesson off by reading the Appendix 1: Feudal Society Fact Sheet to the class. It might be useful for the teacher to make a Programmed Notes Sheet for the students since the Fact Sheet is dense with information. The class should take notes to be used in the comparative essay at the completion of the unit. Middle school teachers may wish to impart some of this information to their class, however it is mainly background information for the teacher. On the other hand, the teacher may wish to distribute copies to all students of Appendix 1: Feudal Society Fact Sheet and have them read it on their own.

B. **Shields & *Mon:***

Distribute and show materials about European shields, including why they were necessary. After studying the rules of heraldry from books and encyclopedias, the students will construct a European shield using medieval rules for guidance. *The World Book Encyclopedia* is a fine resource for this. Each student will draw and color a family crest that relates personally to themselves or their family. They may choose to use the symbols denoting their birth order, sports or recreational pursuits they enjoy. The shields should have divided fields in one of the approved methods.

Study materials about Japanese *mon* and construct a personal *mon.* The *mon* is usually more abstract and symmetrical, frequently using a stylized plant or animal as part, or all, of the central symbol. The *mon* could frequently be seen on clothing, equipment, stationery, and as decoration on the castles in various places. Check the Supplemental Resources for books where you might find examples.

C. **Warriors:**

Distribute copies to all students of Appendix 3: Those Who Serve Fact Sheet. Distribute materials on European knights and armor. Your school and public library usually has plenty of these. Form students into groups of four or five and have them construct a two-dimensional, paper knight. Have one student lie on a sheet of butcher paper. Outline the student to serve as the knight's outline. Use this outline to draw the group's warrior. Armor for both European and Japanese warriors will vary according to different centuries or ages. No two warriors should be alike. Use colored markers, pencils, crayons and cut paper to embellish the drawings. You may wish to give the students a list of individual parts to label.

Distribute materials on Japanese *samurai* and their armor. Check the Supplemental Resources for books with photographs of *samurai.* Follow the same process as for the European knights. If time is short, have half of the groups work on European knights and half on Japanese *samurai.* If, however, you have time to do both with all the groups, the impact is much greater.

D. **Castles:**

Distribute copies to all students of Appendix 2: Feudal Castles Fact Sheet. Time permitting, you may wish to start the lesson with David Macauley's book and companion video *Castles.* This is an excellent way to begin. There are many books on European castles. You might want to learn about the construction of European castles first, as the students will be more familiar with them. Then compare the European construction techniques with those the Japanese used.

Books on Japanese castles are harder to find; check the listings under Supplemental Resources. You might consider ordering them ahead through inter-library loans. The *Castle Towns* slide set has excellent views of castle layouts. Since Japanese castles tend to be more elaborate and harder to construct, give a 10% bonus for them.

Consider actually constructing castles. Have students present a plan for their castle, which includes a layout drawing with several views, approximate size and general list of materials to be used. The only real requirement for my own students is that they be able to get the castle through the doorway. Some groups may wish to pre-fab their castle into easily transportable units to be quickly assembled in the classroom. Teachers with large classes may need to have the students work in larger groups, and may need to limit the size of the castle because of storage constraints.

Personal Note: The classroom is messy for a week; the class periods are controlled chaos and noisier than normal; and the entire process drives me crazy. I do the project every year, however, because the process and the end product are so completely rewarding. We always show the castles, warriors and shields during one of the school concerts and they are always a huge attraction.

ASSESSMENT

Shields/*Mon*

- Each person will present and explain his/her shield to the class. Particular attention should be paid to adherence to the rules of heraldry, as well as personal integration, ingenuity, and artistic ability.

Warriors

- Each group will present and explain their warrior to the class.
- After the explanations, the teacher will write "Differences" and "Similarities" on the chalkboard. Have students point these out while you write them on the board. Make sure the class understands that they should take notes during the discussion to be included in the required essay at the end of the unit.
- Test students on names of different weapons and parts of armor.
- Use a rubric similar to the one in Appendix 4 for the castles as a tool for grading the group effort on the warriors.

Castles

- Use the Appendix 4: Castles Rubric for grading the group effort. One way to use the rubric is to multiply the points from the column box by the percentage possible for the row, then add up all the percentages for the grade.
- Test students on vocabulary specific to castles.
- Given a collection of photographs or drawings, identify whether the castle is European or Japanese.
- Display the warriors and castles at an Open House and at the school and public libraries. Have forms available to solicit comments, criticism and kudos.

End of the unit

- Have the students write a one- to two-page essay addressing one, or both, of the following:
  1. Compare and contrast European and Japanese castles, and explain why these differences and similarities arose.
  2. Compare and contrast European and Japanese warriors and weaponry, and explain why these differences and similarities arose.

EXTENSION & ENRICHMENT

- Use children's books written about the period to extend the lesson. There are many to choose from for European knights. Among the very best for *samurai*, however, are the historical novels by Katherine Paterson. If language arts time can be used as well as social studies, this is excellent for an interdisciplinary approach. Add two to five additional days to the project.
- During the initial research phase of the project, have the students take notes while you read the background material and also when they read the castle books. Use these notes to write a comparison of European and Japanese feudal periods, castles, and/or warriors.
- Enrich the knowledge of the period by using *Castle Towns*, the slide-based curriculum unit from SPICE. Or use *World of the Samurai*, a slide set and book kit by Naomi & Elias Wakan. The kit can be obtained from Pacific Rim Slide Shows, Pacific Rim Publishers, 3085 Mandor, Gabriola, B.C., Canada, Telephone (250) 247-0014. It comes with 20 slides and the book entitled *Secrets of the Samurai* by Carol Gaskin.
- Enhance the study by engaging in the simulation called *War Lords of Japan* by Peter Roth from INTERACT. This is a simulation of the history of feudal Japan.

SUPPLEMENTAL RESOURCES

Balent, Matthew. *The Compendium of Weapons, Armour & Castles*. Taylor, MI: Palladium Books, Inc., 1993. [This book is made for fantasy role-playing games and is really excellent for use with this lesson.]

Bottomley, Ian & Anthony Hopson. *Arms & Armor of the Samurai*. Avenel, New Jersey: Crescent Books, 1994.

Bryant, Anthony J. & Angus McBride. *Elite Series: Early Samurai 200-1500AD.* Book 35. London: Osprey Publishing Ltd., 1991.

Castle Towns. Stanford, CA: Stanford Program on International and Cross-Cultural Education (SPICE), 1981. (Slide-based curriculum unit) Tel. 1-800-578-1114.

Conway, Lorraine. *The Middle Ages: Castles, Kings and Knights in Shining Armor.* Carthage, IL: Good Apple, Inc. 1987. [Good source for heraldry information.]

Duus, Peter. *Feudalism in Japan.* New York: Alfred A. Knopf, 1969.

Gaskin, Carol. *Secrets of the Samurai.* New York: Avon Books, 1990.

Macdonald, Fiona. *A Medieval Castle.* New York: Peter Bedrick Books, 1990. [European Castles.]

Pictorial Encyclopedia of Japanese Culture: The Soul and Heritage of Japan. Tokyo: Gakken Co., Ltd. 1987. Distributed by: Kodansha International/USA, New York.

Roth, Peter. *War Lords of Japan.* Lakeside, California: Interaction Publishers, Inc., 1990.

Sadler, A. L. *A Short History of Japanese Architecture.* Rutland, Vermont: Charles E. Tuttle Company, 1962.

Schmorleitz, Morton S. *Castles in Japan.* Rutland, Vermont: Charles E. Tuttle Company, 1974. [The definitive book about individual castles in Japan.]

The Castles of the British Isles. New York: Excalibur Books, 1978.

Turnbull, Stephen R. *The Book of the Samurai: The Warrior Class of Japan.* New York: Gallery Books, 1982.

Varley, Paul H. *Samurai.* New York: Dell Books, 1970.

APPENDIX 1
FEUDAL SOCIETY FACT SHEET

Feudal Japan and feudal Europe evolved independently of each other, yet their feudal periods were similar in many respects. The following pages will describe the structure of each, as well as the similarities and disparities of European and Japanese feudalism.

Feudal Europe

There were three main characteristics of feudal political organization in Europe between the tenth and thirteenth centuries. First, feudal Europe lacked the institution of a strong centralized state. Government as we usually think of it today, simply did not exist. There was no one center of power or authority that could claim the paramount and undisputed right to collect taxes, issue laws, raise armies, keep public peace and order, and dispense justice. Effective government was fragmented into small local units, dominated by feudal lords who performed most of the functions we normally associate with the state. The feudal lords were the only rulers most people saw or knew. They maintained order, settled disputes among people, and determined what was law.

Second, feudal lords and their subordinate followers were drawn from a class of heavily armored, horse-riding fighting men. Together they formed a warrior elite who eventually emerged as the national aristocracies of a later age. This warrior elite was bound together by a peculiar set of socio-political ties that gave feudalism its distinctive character: vassalage and the fief. The primary tie was vassalage, a personal bond of loyalty and obedience by which a warrior promised service to a lord or chieftain in return for military protection, security, and assistance. Vassalage was voluntary. It was a bond struck between two warrior freemen: the stronger a lord and the weaker, in search of protection, his man, or vassal. Since the tie was not only voluntary, but also personal and conditional, vassalage also differed from the political loyalty that binds a subject to a monarch or a citizen to a modern state. The vassal not only felt respect and even personal warmth toward his lord, but also he expected something concrete in return. If he did not get it, he could break the implied contract with his lord. The other tie was the fief, or feudum, from which our modern term 'feudalism' derives. In the early stages of European feudalism, the lord often supported the vassal under his own roof and at his own table. Sometimes he granted the vassal some source of income, such as an office, a rent, or a toll. The source of income was usually some type of income-producing property that provided the vassal with the wealth and leisure he needed to maintain his status as a fighting man. It also served to reward his loyalty and guarantee his continued service.

Third, the economic system of feudal Europe was as decentralized as its political order. The peasant communities were relatively self-sufficient, producing most of their own food, and most necessities of daily life. There were few centers of manufacture, and aside from an occasional market town, there were few places where money facilitated the exchange of goods. The principal economic resources of feudal Europe were, therefore, land and the people who farmed it; wealth was measured in acreage not in coin or treasure. As a result, the dominance of the warrior elite, and their institutions of government, ultimately rested on control over the land. The economic source of the lord's power lay in his ability to distribute landed fiefs, and the fief was, in effect, the payment of the vassal. Feudal government was therefore linked to the manorial economy, and most vassals were masters of manors, as well as fighting men. Feudal government in medieval Europe was thus characterized by the absence of a strong centralized state, the transition of political power into local political units, or domains, the control of these domains by an aristocracy of mounted warriors linked by ties of vassalage and the fief, and a political economy in which land constituted the principal form of wealth.

Feudal Japan

The history of Japan was conditioned by a geographic, economic, social, and intellectual environment vastly different from that of Europe. However, the political institutions of Japan between 1300 and 1600 closely resembled those of feudal Europe.

By 1300 a horse-riding warrior class (also referred to as *bushi* or *samurai*) dominated the countryside, the system of vassalage was widely practiced, and warrior leaders at the highest level of society made grants of land or office to their followers as a reward for loyal service. But the transition of public power into the hands of local feudal lords had not yet been completed. The estate system and the Kamakura Shogunate or Kamakura *bakufu* still served to bind the provinces to some form of central control. It took nearly two centuries for these last remnants of central authority to be sloughed off by the aggressive and land-hungry local warrior class. There was incessant local warfare in the early fourteenth century. This land hunger was a result of pressures to increase their holdings. Usually warrior families were large, and the family head needed new land to provide for his numerous offspring. Equally important, the practice of equal inheritance also stimulated the desire to enlarge family holdings. When a warrior died, his property was shared by all his sons rather than bequeathed to one of them. As a result, landholdings were broken into smaller and smaller portions with each generation, and often these parcels were too small to maintain their holders in warrior status. Primogeniture (the right of inheritance of the eldest son) was slow in developing. By the fourteenth century the practice of equal inheritance had been abandoned in the upper reaches of warrior society. One son was chosen as heir of both the family headship and all the family holdings. Local warriors, prior to this, looked for other means to aggrandize their landholdings. The lands of the warrior's neighbors, or even those of his personal lord, were tempting prizes. The warrior therefore welcomed warfare not merely as a chance to establish one's fame and glory for posterity, but as an opportunity to encroach on the land rights of others.

By the late fifteenth century, chronic local warfare resulted in the emergence of local feudal lords, or *daimyo*, who used the practice of vassalage and the granting of fiefs to piece together small consolidated domains similar to the baronies of twelfth and thirteenth century Europe. The countryside was scattered with castles and fortifications that, like those of European feudal lords, served as capital, military headquarters, and court for the localities surrounding them. The local feudal lord exercised public powers as a matter of private prerogative. If his right to exercise these powers was challenged, the challenge came not from above, but from neighboring lords or rebellious vassals. Local disorder was constant and political fragmentation complete. By 1500 feudal government in Japan had reached the same stage of development as it had in Europe four centuries earlier.

During the Warring States Period (1467-1568), power was fragmented to an extraordinary degree. Power lay at the local level. The most important institution was the small feudal state dominated by the *daimyo* and his band of *samurai* retainers. The lord's power was based solely on his own military strength, for there were no sources of security and prestige other than raw power. His position depended on the continuing loyalty of his *samurai* retainers, and thus he rewarded his leading vassals with fiefs, titles, and other preferential treatment. The normal state of relations among these small feudal states was warfare. If a lord failed to defend his territory, he would either lose it to a more powerful neighboring lord or he would be overthrown by one of his own vassals.

Perhaps because betrayal and treachery were frequent, loyalty was the highest virtue. Yet no lord could wholly trust his vassals. They might try to overthrow him. Lords were constantly suspicious of one another. These suspicions were well-founded for lords rose and fell from one decade to another.

Daimyo were able to impose greater control than their predecessors had over both their fighting men and the economic resources of the territory they controlled. The local *daimyo* learned that by obliging his vassals to reside close to him he could much more effectively control them. The lord achieved greater subordination of his warriors by organizing them more tightly into a methodical ranking. As the process of consolidation of power at the local level went forward, a lord could associate himself with a more powerful lord in his region who would protect and guarantee his position. The consolidation of power and the increased strength of the *daimyo* were dramatically symbolized by the massive castles they built in the latter half of the sixteenth century. From 1580 to 1615, castles sprang up across the Japanese countryside. By 1615, the Tokugawa Shogunate, seeking to secure complete control over the country, ordered that the *daimyo* could only maintain one castle at the heart of their domains, where they could assemble their *samurai* retainers and effectively dominate the strategic and productive resources of the surrounding countryside.

As the warriors moved from the countryside into the castles, merchants, and artisans, and shrines and temples followed quickly to service the warriors' needs. Across Japan new castle towns came into being. Prior to 1550 nearly everyone had lived in farming and fishing villages. After 1550 new cities began to spring up as a result of the increasing stability at the local level, the building of castles, and the withdrawal of *samurai* from the countryside. The castle towns became important urban centers in the various regions of Japan and remain so today. Two-thirds of the present prefectural capitals were once castle towns. The building of those castle towns and the events associated with it, particularly the removal of most *samurai* from the countryside into the city, constitute one of the most important developments in the history of Japan.

The long-range historical significance first became apparent when these fortresses helped stabilize the local areas and provided the building blocks upon which national unification could rest. (With the *samurai* settled closely about the castle keep, the *daimyo* could more easily control them.)

The gradual withdrawal of the *samurai* from the countryside set in motion a fundamental change in the nature of the warrior ruling class. Previously *samurai* had been scattered over the land in villages, living on fiefs granted them by their lord, where they had been responsible for levying taxes, administering local justice, and keeping the peace. Now, however, living in a castle town, the warrior's ties with the land were soon cut. Instead of being rewarded with a fief from his lord, he was paid a stipend. Gradually, the warriors became more akin to bureaucrats, for the *daimyo* used his retainers as officials and clerks. Living in the castle town, the warriors staffed the *daimyo* 's bureaucracy. As the warrior's legal relationship to the land changed, and as he became more like a bureaucratic officeholder, he came to lack private economic or political power. Gradually, the feudal ruling class transformed into a landless bureaucratic elite.

Another consequence associated with the appearance of castle towns and the consolidation of local power was the development of local administrative practice. The great castles of Japan came to house the central and local administrative headquarters of the nation. The growth of the castle towns helped bring into being a large and vital merchant class. Along with the rise of this mercantile class, there was a gradual growth of a market economy and of specialization and commercialization in agriculture. In place of the old self-sufficient pattern, farming tended to become far more specialized as produce was sold in the local market. More and more the peasants grew the special crops for which their climate and land were best suited. Castle towns contributed to development of an urban culture. The growth of these towns contributed to the improvement of transportation. Roads to and from the castle towns became essential for economic, administrative, and strategic functions.

The stabilization of power at the local level made available the firm base upon which first regional and then national unity could be built. Three successive *daimyo* from central Honshu, Oda Nobunaga (1534-1582), Toyotomi Hideyoshi (1536-1598), and Tokugawa Ieyasu (1542-1616), assembled a powerful coalition of forces and one by one gained the submission of other regional clusters of *daimyo*, and ultimately succeeded in unifying Japan.

A key factor in unification was Japan's geography. Unlike the newly formed monarchies of late feudal Europe, Japan's boundaries were clearly defined by the seas that surrounded and isolated the country, from the foreign interference or invasion that might have impeded her reunification. The islands formed a natural geopolitical unit, and their conquest from within was a manageable goal.

Conclusion

The fragmentation of Japan during the "Warring States" period was similar to Europe during "high" feudalism, but it was also less complex. The feudal periods of both Europe and Japan were characterized by the absence of a strong centralized state, the devolution of political power into local political units, or domains, the control of these domains by an aristocracy of mounted warriors linked by ties of vassalage and the fief, and a political economy in which land constituted the principal form of wealth. However, since the *samurai* warrior served only one lord at a time and since the vassalage bond was never diluted by the financial needs of the lord, there did not evolve the intricate webs of vassal ties that characterized many parts of Europe. Also, the Japanese vassal never regarded the feudal bond as a source of income, but primarily as a guarantee of his security. The boundaries of political jurisdiction in Japan were also much clearer. There were fewer ambiguities as to who controlled a given piece of territory or who was to receive taxes from the peasants of a particular village.

On the whole, feudal government in Japan was much neater than in the European case. Perhaps as a result, it was easier to unify Japan than it was to create the modern nations of Western Europe.

APPENDIX 2
FEUDAL CASTLES FACT SHEET

Castles were originally strongholds against enemy invasion. Crude fortifications of stones piled one atop another on the slopes or tops of high hills were of course known from ancient times, but it was not until around the 15th century that the word *shiro*, meaning castle, was brought into use.

In the 15th-16th centuries when internal warfare raged throughout the country, most castles were situated on hilltops for the obvious purpose of making attack difficult. After the 250 years of internal warfare were finally brought to an end, a major change in the nature of castles took place. Rather than being a place for waging war, they became a means of maintaining peace by securing themselves as administrative hubs which governed the people in their territories. Castles thus descended the mountains and became centers of communication which promoted the growth of castle towns.

The focal point of a Japanese castle is its *tenshukaku*, or what in the West would correspond to a keep. This towering, uppermost section of the castle was not only a symbol of the power of the *daimyo* who resided there but it also served as a symbol of the castle town. As such, it could be—and often was—artfully decorative. At present there are only 12 original *tenshukaku* remaining in Japan.

Castles in Japan underwent their most intensive phase of development in the Warring States era from the 15th to the 16th century. Built with the object of keeping the enemy out, they are elaborate in design and strongly fortified. Their magnificent architecture also served to demonstrate the power of the lord of the castle.

A castle's primary function was to protect the *daimyo* and his domain in times of war. The civil war which raged in Japan throughout the 16th century put these castles to the test. In fact, most Japanese castles remained intact throughout the civil wars. Warfare in Japan was usually conducted in the field. The Japanese had no great weapons such as catapults or battering rams with which to storm castles, so if castles were attacked at all, it was usually by siege. And, many of the castles were under construction during the warring period and were finished after peace had been re-established. The castles then became symbols of prestige and wealth.

The central castle structure is a tower (*tenshukaku* or *donjon*). It is the castle headquarters and the place of final retreat in a battle. The lord of the castle lived in the tower when the castle was under siege. There were openings in the tower walls through which guns could be fired or arrows shot. Surrounding the *donjon* is a main compound and several smaller compounds or enclosed areas. There may also be several smaller *donjons*. A castle is surrounded by concentric fortified courts, each protected by massive stone walls and often also by outer moats. Special chambers known as *ishiotoshi* were built over the wall of a castle with floors that could be opened downward to drop rocks onto attackers scaling the wall. The front entrance was supplemented by a rear entrance, which could be used for escape if enemies overran the castle. Entrances to various parts of the castle were sometimes defended by a *masugata*, a square embattlement that forced people entering the castle to make a right-angled turn before they could pass through the main gate; archers in two-story towers shooting arrows could decimate invading enemies at this point.

Castles usually had several entrances with different functions. A formal gate led only to a series of outer courtyards rather than directly to the heart of the castle. Entrances for day-to-day use by the castle inhabitants were usually small and unassuming, like back doors, and were difficult to find because of the maze-like walls, moats and courtyards around the castle keep.

The castle built in the late 1570's by the powerful warlord Oda Nobunaga was the first castle in Japan to be erected on a massive stone base. Its design was influenced by Western castles, knowledge of which had just been brought to Japan by Portuguese Jesuit missionaries. Nobunaga's seven-story castle was made of wood but protected with metal doors, bridges and casemates, armored openings through which guns are shot. Because Japanese castles were usually built of wood and were thus quite vulnerable to fire, outer walls were covered with plaster to provide resistance to fire and firearms. Since castles were difficult to capture by frontal assault, special troops known as *ninja* were specially trained in the art of stealth to sneak into castles.

In 1615 the Tokugawa Shogunate (1603-1867) consolidated its power by ruling that each *daimyo* could keep only the central castle in his domain, and that all other castles had to be demolished. The remaining castles served as the centers of political and economic activities in each domain, and castle towns grew up around the castles to supply the goods and services the lords and their retainers needed. Many castle towns rapidly grew into cities during the Edo Era (1600-1868).

At the beginning of the Tokugawa Period, the shogun moved his capital to Edo, which was on lowland, rather than atop a hill or mountain. The area quickly developed from a small village, to a major city, just forty years later. By 1850, it had a population of more than one million, and was the largest city in the world at that time. During the Tokugawa Period, commerce replaced warfare and many castle towns grew rapidly as centers of trade. The castles still remained at the center of these towns, but their military functions gradually disappeared, and they became centers from which the local government officials could collect taxes, protect commerce, and enforce national labor laws.

Serving as a reminder of Japan's feudal days, many castles remain standing today and are open to visitors. Himeji [White Heron] Castle, built from 1600 to 1609, is a beautiful large castle. It is named the White Heron because it is tall, pure white and graceful. Himeji Castle is the finest surviving castle in Japan and the second largest after Osaka Castle. Himeji's main structure sits on a hill about 150 feet high at the center of three rings of compounds, to which the castle owes its beauty and its effectiveness as a stronghold. Himeji Castle was closed from 1956 until 1964 so that it could be restored to its 16th century beauty.

APPENDIX 3
THOSE WHO SERVE FACT SHEET

Developed by Patricia Burleson and Kurt Jacobs

The word *samurai* means "those who serve," and refers to a very specific type of military warrior in Japanese history. The word *samurai* was not used until the 12th century, as many of the cultural characteristics of the *samurai* became firmly established.

In the years 400-600 A.D., the people in Japan were grouped in family clans. The clans were each associated with a particular service or occupation. Some of the clans were the warrior protectors of their region. These warriors became quite skilled with the bow and arrow, and rode on horseback. The Yamato clan, became quite influential and other clans were ranked under the rule of the Yamato, creating a hierarchical society. The Emperor of Japan today is descended from this clan.

In 794, the capital was moved to Heian, present-day Kyoto. This period was marked by intense concentration on the arts and literature, centering around the court of the Emperor. The members of the Imperial family spent money lavishly to maintain their cultural interests. When someone was in disfavor with the court, he was sent to an outer province, as a ruler. This was a severe punishment because the provinces were considered crude and uncultured. These rulers usually decided to make the most of their situation and created a domain for themselves. One of their warrior responsibilities was to protect the domain from the Ainu peoples of the north, considered to be barbarians. In these battles with the Ainu, the Japanese were frequently defeated. It is only natural, then, that they began to adopt some of the Ainu military skills and weaponry . The *samurai*'s traditional curved sword and early styles of armor, for example, were influenced by those of the Ainu.

The Heian Court was very generous in giving tax-free land both to religious groups and as rewards to various individuals for their court patronage. Eventually, tax free lands became so numerous that they negatively affected the monetary status of the court. Because taxes were paid in forms of rice, goods and military service, the army also deteriorated. Therefore, there was lawlessness and thievery in the rural areas of Japan. The domains in the provinces started to hire their own protection. This led to the creation of a group of warriors called *bushi-dan*. They in turn hired peasants to help them, who were called *kenin* (retainers). This situation led to the formation of rural domains, led by a warrior, who had other warriors working for him. These were the first true *samurai*, because they were militarily skilled, considered an elite because of their original connections to the Imperial family, and were loyal servants to their leader.

As the central power of the court declined, provincial power grew stronger. In the provinces, two major warrior clans, the Taira and the Minamoto, became strong and influential. (The Taira are sometimes referred to as the Heike and the Minamoto are referred to as the Genji.) They were both distant descendants of the Imperial family, and both wanted control of the court. The Minamoto staged an attack on the capital. A leader of the Taira, Kiyomori, defeated the Minamoto and took control of the capital. He ordered the execution of the Minamoto leader, Yoshitomo. The sons of Yoshitomo, Yoritomo and Yoshitsune, were sent away. They became very skilled warriors, and are written about in legends and folk tales. The battles fought by Yoritomo and Yoshitsune and their followers are referred to as the Gempei Wars. Their valor, courage, loyalty, pride, and military prowess are looked to as examples of what a *samurai* should be. The *Tale of the Heike* is a collection of these stories. The stories are portrayed in puppet and stage performances in Japan today.

As these battles were settled, the country gradually evolved into a system of feudalism. This was the greatest period of the *samurai*. Maintaining the family honor was extremely important. The code of honor for the *samurai* mandated that he repay all debts owed by his family, both for vengeful acts and as gratitude. Public humiliation was not so much personal, as a matter of family pride. The family owed payment for acts against and in support of other family members. In a few particular circumstances the *samurai*'s family honor could only be saved by his suicide.

It was important for a *samurai* to die with honor, rather than at the mercy of another. This led to the ritual act of *seppuku*, suicide by using ones sword to cut open the abdomen. A warrior was obliged and allowed to take his own life in this manner when he had been captured by the enemy, to show the ultimate loyalty to one's lord, on the occasion of the lords death, or upon making a grave error in the treatment of a superior. It was an honor given only to the *samurai;* no other citizens were allowed to do this.

The leader, or lord of a province, was called the *daimyo*. In the mid 1500's, three daimyo emerged to lead the organization of the country, build castles, and establish themselves as leaders of many *daimyo*. They were Oda Nobunaga, Toyotomi Hideyoshi, and Tokugawa Ieyasu. The last of these, Tokugawa, united the country, declared himself *Shogun*.

During this Tokugawa era, there was peace in the country. The peaceful years saw the *samurai* assume a different kind of role. His military skills were not frequently in demand. He was still to be feared by the common people, because he had the right to kill any lower class person who insulted him. The *samurai* were now being educated in the Confucian Classics. They were taught proper behavior and social expectations. *Samurai* also studied the cultural arts of painting, literature, and calligraphy, as well as the martial arts. The *bushido*, code of the warrior, was taught to him from the time of his birth. It gave him a devout devotion to duty, loyalty to his lord, peace in his heart, but the strength to keep his sword ready for use.

The *samurai* also developed an interest in Zen, a form of Buddhism. The practice of Zen allowed the *samurai* to find a simple way of life that emphasized discipline, will, strength, and self control. It also supported *bushi-no-nasake*, the warrior's sense of mercy and benevolence. Zen meditation could allow the warrior to release all from his mind that would interfere with his need to make quick decisions and react in a way that would save his lord's life if necessary.

Other spiritual aspects of *samurai* life were his sword and armor. The sword was said to contain the spirit of the warrior himself. The sword was highly respected and of the greatest craftsmanship the world has seen. If a *samurai* lost his sword, his family could lose their class privileges. The armor and helmet were light-weight and offered reliable protection. The family crest was displayed on the helmet so that the heritage of the *samurai* was known to the enemy.

The *samurai* moved from the farmlands to the castle towns to better serve the *daimyo*, their lord. At this time, his role gradually changed from that of warrior to bureaucrat. This occurred because of the systems of control the *Shogun* imposed upon the *daimyo* in order to halt the petty warfare between nobles. Under this rigid control, there was no longer a need for a warrior class. Eventually, the interactions of Japan with the western world led to the end of the *samurai* class. He was absorbed into the society of the modern Japanese. However, those families who today know that their family were once of the *samurai* class, are proud to claim their heritage.

During the Edo Period (1600-1868) a system of occupational class distinction, *shinokosho*, evolved. This warrior, farmer, artisan, and merchant class system was officially established in the mid-17th century, although a social hierarchy had existed since the late 16th century. In addition to the four main categoires, there were small outcast groups.

APPENDIX 4:
CASTLE PROJECT RUBRIC

Essential Learning ATTRIBUTES	EMERGING 0-6	COMPETENT 7-8	EXEMPLARY 9-10
EVIDENCE OF RESEARCH 10%	Asks other students about their castles. Uses some books.	Interviews other students who previously made castles. Uses books, periodicals, and encyclopedias.	Interviews other students who previously made castles. Uses books, periodicals, and encyclopedias. Writes and turns in a bibliography of references.
MATERIALS & CONSTRUCTION TECHNIQUES 40%	Uses store-bought materials, kits or sugar cubes.	Uses simple, but sturdy, cardboard or wood construction.	Shows evidence of advanced building techniques with cardboard or wood or uses other innovative construction techniques and/or materials.
DEFENSE 30%	Has constructed outer walls. Has written material explaining defenses. Defenses are drawn.	Walls are constructed. Has gates and moat. Has interior keep. Plans show gate defenses.	Walls are well-constructed with crennelated battlements and merlins. Has moveable, double gates and moat. Has interior keep and other buildings. Plans show gate defenses. Terrain is constructed or shown on plans.
TOWN 10%	Written description of town and its relationship to the castle.	Drawing of town and its relationship to the castle.	Construction of the town as part of the castle or as a separate section.
GROUP PARTICIPATION 10%	Has a group.	Works well with the group.	Is an integral part of the group and contributes to the success of the project with good ideas and meaningful work.

Realizing Japan's Potential Through Its Manufacturing Sector

by Judith Mackenzie Jesser
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NCSS STANDARDS

VIII. Science, Technology, and Society

a. Identify and describe both current and historical examples of the interaction and interdependence of science, technology, and society in a variety of cultural settings;

b. Make judgments about how science and technology have transformed the physical world and human society and our understanding of time, space, place, and human-environment interactions.

IX. Global Connections

c. Analyze and evaluate the effects of changing technologies on the global community;

d. Analyze the causes, consequences, and possible solutions to persistent, contemporary, and emerging global issues, such as health, security, resource allocation, economic development, and environmental quality;

g. Describe and evaluate the role of international and multinational organizations in the global arena;

h. Illustrate how individual behaviors and decisions connect with global systems.

OVERVIEW

Japan's economic growth has been closely aligned with its industrial development driven by technical innovations and a motivated and skilled workforce. This productivity in turn has generated significant export growth. Japanese manufacturing and economic growth hinges around leading-edge technology which is internationally recognized and used as a benchmark for world best practice.

The future of Australia, Asia, Pacific countries and the USA is closely linked with that of Japan. The following lessons will provide students an opportunity to analyze specific elements of Japanese industry and economy and to compare them with those of other nations.

RECOMMENDED GRADE LEVEL/COURSE PLACEMENT

This lesson is designed to be used with 11th or 12th graders, however it could be modified and used with students from grades 9-10. It is oriented towards economics, business studies or commerce courses.

RECOMMENDED TIME ALLOTMENT FOR INSTRUCTION

This series of lessons is designed to be used individually, or over a period of time. Recommended time allotment is 1-2 weeks.

OBJECTIVES

Knowledge—Students will:

- recognize Japan's location and attributes.
- identify the significance of the sectors of the economy to Japan's economy.
- recognize Japan's most significant exports.
- understand the influence of the "global economy" on Japan.
- recognize the contribution of Japan's manufacturers to environment, employment, Japan's economy.

Attitude—Students will:

- recognize similarities and differences between Japan and respective countries;
- recognize the influence of Japan's culture on business procedures;
- reflect on personal reactions to given information.

Skills—Students will:

- interpret and analyze appropriate graphs and statistics.
- categorize concepts.
- develop predictions.
- develop graphic organizers (e.g., concept maps, T charts, flow charts).
- analyze newspaper articles.
- engage in cooperative group work.
- conduct surveys and research.

MATERIALS/RESOURCES NEEDED:

Appendix 1: Japan's Attributes and Visible Trade
Appendix 2: Fact Card 1
Appendix 3: Fact Card 2
Appendix 4: Fact Card 3
Appendix 5: Fact Card 4

VOCABULARY DEVELOPMENT:

globalization—the process of considering effects of one's decision upon the rest of the world

gross domestic product—total value of goods and services produced in an economy

ishindenshin—tactic understanding without the use of language

output—production

primary sector—extraction stage, e.g. farming, fishing, etc.

secondary sector—fabrication stage or manufacturing sector, e.g. production of motor vehicles

tertiary sector—provision of services, e.g. selling of motor vehicles

wa—harmony

INSTRUCTIONAL PROCEDURES

A. Complete (i) and (ii) of the following organizer. *[(iii) is to be completed at the end of the unit].*

(i) What I already know about Japan

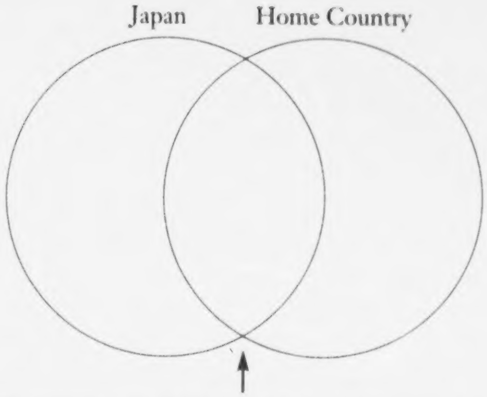
(ii) What I would like to learn about Japan

(iii) What I have learned about Japan

Using the information in Appendix 1, Table I.—"Land and Population."

1. On a map of the world, locate the countries identified in Table 1.
2. Use an appropriate key or legend to differentiate the characteristics of each country on your map.

Complete the following chart to compare and contrast your home country with Japan regarding the business climate.



In groups, speculate how the characteristics of Japan identified in Appendix 1 and your chart may influence the economy of Japan.

B. Divide the class into small groups or pairs. Refer to Appendix 1, Table 2, "Industries/Composition of Output" and develop a definition for the term *"composition of output."* Next, rank the industries of Japan according to their compostion of output.

Define primary sector, secondary sector, and tertiary sector. Categorize the industries noted in Appendix 1, Table 2, "Industries/Composition of Output" in the following table:

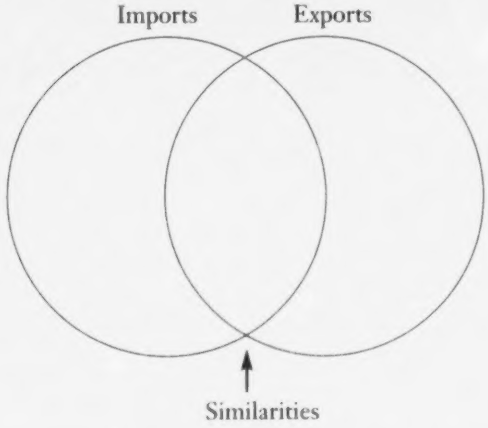
Primary Sector	Secondary Sector	Tertiary Sector

Find the current GDP (Gross Domestic Product) for Japan. Comment on the relationship of each sector listed above to Japan's GDP.

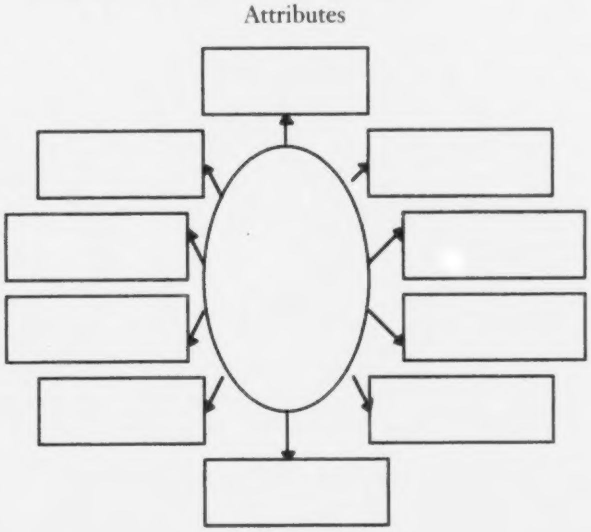
C. Refer to Appendix 1, Table 3, Composition of Exports and identify the most significant export category. Ask students what the reasons might be for the composition, and ask them to be ready to account for their responses. Explain the relationship between the composition of output for each sector and Japan's most significant exports.

D. Using the information in Appendix 1, Table 4, Destination of Machinery and Equipment, have students identify Japan's most important trading partners. Predict this aspect of the trading pattern in 5 years time and account for your prediction.

E. Refer to Appendix 1, Table 5, Composition of Imports, and identify Japan's major imports. Account for this pattern. Prepare the following graphic organizer and have students compare and contrast Japan's imports and exports. Complete the organizer as a group. Students should comment on their responses.



Ask students to analyze all of the graphs in Appendix 1. Divide into the class into groups of 2-4 people for the development of a web about Japan to symbolize the information gleaned from the tables. Ten significant attributes or characteristics of Japan should be listed. When the webs are completed, they should be shared with the class and displayed.



F. Have students read Appendix 2, Fact Card 1 based on extracts from "Structural Changes in the Japanese Economic System" in *Going Global—Structural Reforms in Japan's Economic and Business Systems*, pp. 28-31. Students should note the interesting features of the concepts *wa* and *ishindenshin* as practiced in Japan. Comment on how this approach to business will support or hinder the Japanese economy as it embraces competition within and outside it boarders and maneuvers in the global economy. Identify the characteristics of the "wall of the system" and the "wall of the world." Students may engage in debate and consider if these need to come "tumbling down". Ask students to research the statement, "the international economic and political environment surrounding Japan will not let Japan continue its export dependent economic expansion any more." They should explain if they agree with the statement or not and detail their reasons.

G. Refer to Appendix 3: Fact Card 2, two newspaper extracts: "Balance Sheet for Fiscal 1996—Growth varies widely by industry" and "Brisk exports boost auto production in May." Before reading the extracts, divide students into cooperative groups. Explain the relationship between the exchange rate for the yen and Japan's exports. Draw a flow chart to document the sensitivity of auto manufacturers to currency fluctuations. This should be linked to the concept of globalization. Students should be prepared to indicate how their understanding of these articles supports or refutes their interpretations of Tables 2 and 3 in Appendix I. Next, have students draw a concept map to explain the relationship between the main concepts in the statement "auto manufacturers are the driving force of the Japanese economy." Students may wish to engage in a role-play activity. Read the following to the class: "Currently, most auto inspection garages of Japan only stock Japanese-produced spare parts. However, some also stock imported parts. Take on the role of a trade commissioner for your respective country and argue a case for your country to be permitted to supply spare parts to the auto-garage network of Japan."

H. Students may conduct surveys based upon interviews and observations. First, have students conduct a survey of class members or of members of the local community to determine the country of manufacture of automobiles driven by class or community members (Note: this will be difficult in many cases). Develop a bar graph to analyze data compiled. Students should be asked to analyze their findings. Next, have students conduct a survey by logging the manufacturer of cars which pass their home or school over an hour period. Data collected by students should be graphed and analyzed. Students should share their findings with the class.

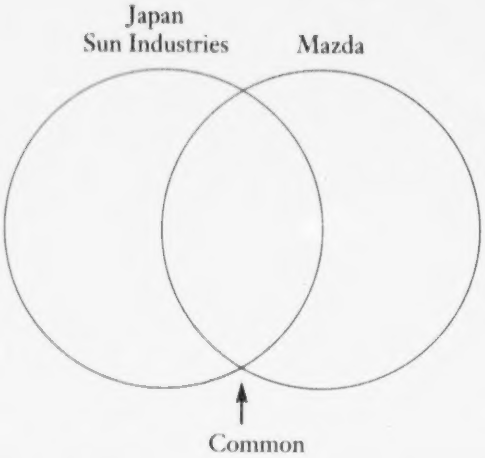
I. Refer to Appendix 4, Fact Card 3 Mazda Motor Corporation. After students have read the information, ask them to:

1. develop a concept map to reflect the relationship between technology, globalization and employees' welfare at Mazda;

2. develop three questions they might ask about the personnel system at Mazda and research the answers;
3. identify and explain the relationship between Mazda's introduction of a new personnel system and the concept of globalization;
4. consider and comment on the influence globalization has had on Mazda's industry policy in Japan;
5. explain the relationship between technology and Mazda's environmental vision;
6. develop a slogan for Mazda which reflects its environmental philosophy;
7. assume you are a spokesperson for Mazda and develop a report which explains how Mazda is contributing to Japan's enviable export production.

J. Refer to Appendix 5, Fact Card 4, Kyoto Japan Sun Industries. After reading the information, ask students to:

1. explain the role of innovative technology, designed by and for employees at Japan Sun Industries. Predict the implications of this for people with disabilities in the community both local and globally;
2. develop a web for Japan Sun Industries using the slogan "taking our capabilities to the maximum;"
3. investigate any factories in your community that have successfully integrated people with disabilities into their workforce. Compare and contrast with Japan Sun Industries;
4. develop a report in a group to map out the implications for the local community, nation and government of successfully integrating people with physical disabilities into the workforce;
5. focus on "environmental awareness" and use the following Venn diagram to compare and contrast Japan Sun Industries with Mazda. Comment on your findings.



ASSESSMENT

Students should submit a written report of 750 words based on one of the assignments listed in "Extension and Enrichment below. Their research should utilize investigation, research, discussions and learning technologies.

EXTENSION AND ENRICHMENT

The following assignments may provide enrichment, extension, and assessment for this unit of study. Students should be encouraged to:

Access information from the World Wide Web, notes, class and group discussions and appendices.

- Structure notes using graphic organizers
- Analyze notes
- Draft a report
- Incorporate graphs and charts using "Excel" or "Word."

Assignments:

1. Identify and analyze the contribution to Japan's manufacturing sector of policies which focus on innovative technology, positive considerations of the environment, and the integration and promotion of employees with a range of capabilities.
2. Investigate a similar industry in your own local area and compare its policies toward the environment with those of Mazda and Omron Kyoto Taiyo—Japan Sun Industries.

3. Research the significance of trade between Japan and Australia, the United States, Canada or England. Identify the role of the manufacturing sector in this trade relationship.
4. Assume you are an entrepreneur wishing to export a product to Japan. Develop a feasibility plan.

SUPPLEMENTAL RESOURCES

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APPENDIX 1:
JAPAN'S ATTRIBUTES AND VISIBLE TRADE

Table 1

1 Land and Population

1-1 Land (1994)

		Area (1,000 km²)	Land Use (% of total)		
			Agricultural[a]	Forests[b]	Others
	World	135,641	37	32	31
1	Russia	17,075	13	45	42
2	Canada	9,971	8	54	38
3	China	9,597	53	14	33
4	United States	9,364	47	32	21
5	Brazil	8,512	28	58	14
6	Australia	7,713	60	19	21
7	India	3,288	61	23	16
8	Argentina	2,780	61	19	20
9	Kazakhstan	2,717	83	4	13
10	Sudan	2,506	52	18	30
	Indonesia	1,905	23	62	15
	Myanmar	677	16	49	35
	France	552	55	27	18
	Thailand	513	43	26	31
	Spain	506	62	32	6
60	**Japan**	**378**	**14**	**66**	**20**
	Germany	357	49	31	20
	Finland	338	9	76	15
	Vietnam	332	22	30	48
	Malaysia	330	24	68	8
	Norway	324	4	27	69
	Poland	323	61	29	10
	Italy	301	53	23	24
	Philippines	300	35	46	19
	New Zealand	271	64	28	8
	United Kingdom	244	71	10	19
	Greece	132	68	20	12
	Korea	99	22	65	13
	Netherlands	41	59	10	31

1–10: World ranking

(a) Cropland & pastures (b) Forests & woodland, etc.

* *International Statistics Compendium*, 1997, Management and Coordination Agency

SOURCE: *Japan 1998: An International Comparison*. Tokyo: Keizai Koho Center. p. 10.

1-2 Population

		Population (Million)	Density (Per km²)	Population (Million)
		1995	1995	2025 (Prj.)
	World	5,716.00	42	8,294
1	China	1,221.46	127	1,526[a]
2	India	935.74	285	1,392
3	United States	263.03	28	331
4	Indonesia	193.75	102	276
5	Brazil	155.82	18	230
6	Russia	148.14	9	139
7	Pakistan	129.81	163	285
8	**Japan**	**125.20**	**331**	**122**
9	Bangladesh	120.43	836	196
10	Nigeria	111.72	121	238
	Mexico	90.49	46	137
	Germany	81.64	229	76
	Vietnam	74.55	225	118
	Philippines	70.27	234	105
	Thailand	59.40	116	74
	United Kingdom	58.26	239	61
	France	58.14	105	61
	Italy	57.19	190	52
	Myanmar	46.53	69	76
	Korea	44.85	452	54
	Spain	39.21	77	38
	Poland	38.59	119	42
	Canada	29.61	3	38
	Malaysia	20.14	61	—
	Australia	18.05	2	25
	Netherlands	15.45	378	16
	Belgium	10.11	331	10
	New Zealand	3.54	13	—
	Singapore	2.99	4,833	3

1–10: World ranking

(a) Includes Taiwan

* *Nihon Kokusei Zue '97/98*, Kokuseisha; *World Population Prospects*, 1994, UN

SOURCE: *Japan 1998: An International Comparison*. Tokyo: Keizai Koho Center. p. 11.

Table 2

3 Industries

3-1 Composition of Output (1996)

	Japan[a] (¥ trillion)	US ($ billion)	UK[a] (£ billion)	Germany[a] (DM billion)	France (FFr billion)
Nominal GDP	**402.93** **(100%)**	6,162.5 (100%)	604.10 (100%)	3,457.4 (100%)	7,865.5 (100%)
Agriculture, hunting, forestry & fishing	**9.33** **(1.9)**	114.1 (1.9)	11.90 (2.0)	35.8 (1.0)	182.1 (2.3)
Mining & quarrying	**1.02** **(0.2)**	44.4 (0.7)	14.58 (2.4)	—	—
Manufacturing	**119.29** **(24.7)**	1,069.1 (17.3)	131.66 (21.8)	833.1 (24.1)	—
Construction	**49.68** **(0.3)**	281.5 (4.6)	31.82 (5.3)	223.2 (6.5)	338.8 (4.3)
Electricity, gas & water supplies[b]	**13.65** **(2.8)**	126.5 (2.1)	15.79 (2.6)	89.2 (2.6)	—
Wholesale & retail trade, restaurants & hotels	**61.20** **(12.7)**	857.8 (13.9)	84.71 (14.0)		—
Finance & insurance	**23.42** **(4.8)**	1,037.0 (16.8)	158.22 (26.2)		358.0 (4.6)
Real estate & business services	**62.29** **(12.9)**			1,674.8 (48.4)	—
Transport, storage & communications	**31.47** **(6.5)**	345.0 (5.6)	50.84 (8.4)		442.3 (5.6)
Community, social & personal services	**82.10** **(17.0)**	1,444.1 (23.4)	96.23 (15.9)		—
Producers of government services	**38.97** **(8.1)**	843.1 (13.7)	39.51 (6.5)	476.5 (13.8)	1,371.5 (17.4)

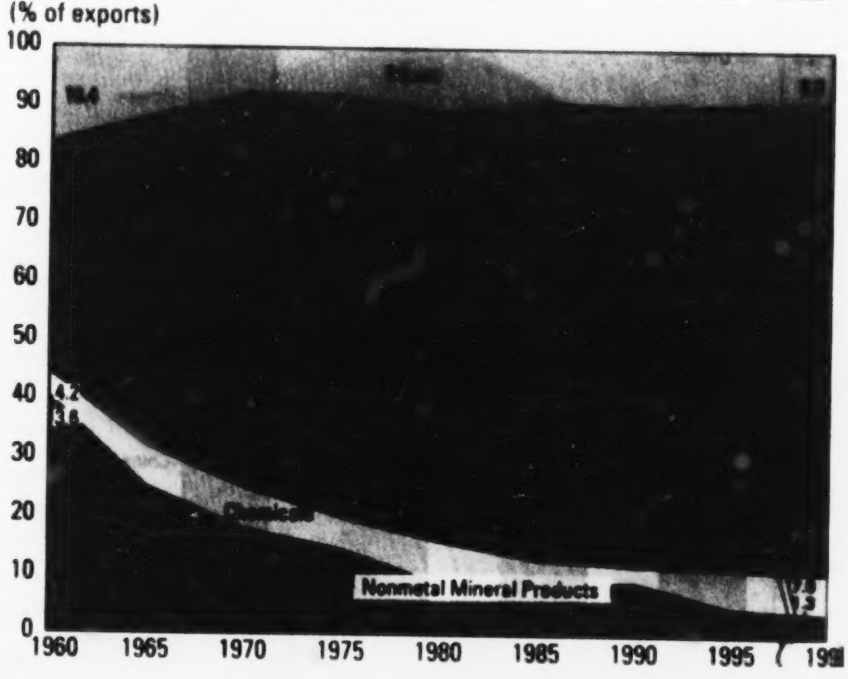
(a) 1995 (b) Cf. Chapter 7 Raw Materials, Energy and Environment

* *Comparative Economic and Financial Statistics*, 1997, BOJ

SOURCE: *Japan 1998: An International Comparison*. Tokyo: Keizai Koho Center. p. 20.

Table 3

4-17 Composition of Exports: Japan

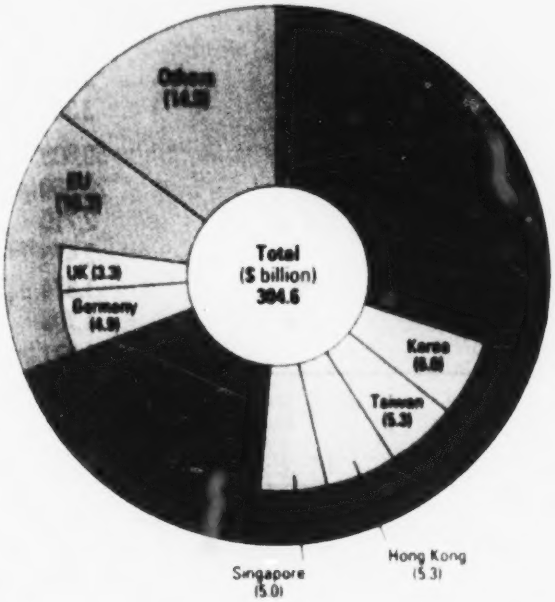


*MOF; MITI

SOURCE: *Japan 1998: An International Comparison.* Tokyo: Keizai Koho Center. p. 44.

Table 4

4-19 Destination of Machinery & Equipment (1996): Japan



( ): % of total
*MOF; MITI

SOURCE: *Japan 1998: An International Comparison.* Tokyo: Keizai Koho Center. p. 45.

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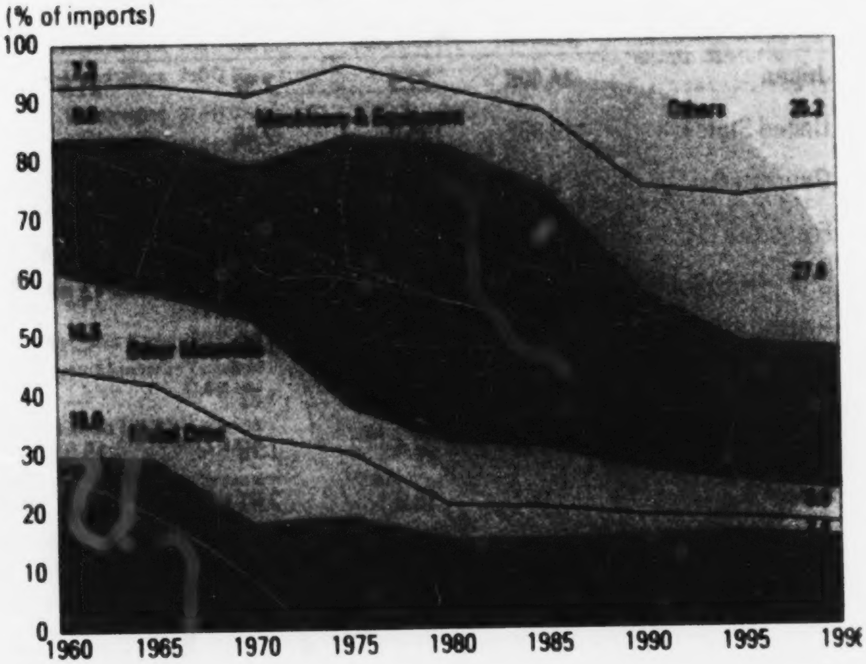
Table 5

4-2 **Composition of Imports:** Japan



*MOF, MITI

SOURCE: *Japan 1998: An International Comparison*. Tokyo: Keizai Koho Center. p. 36.

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APPENDIX 2:
FACT CARD 1, GLOBALIZATION AND JAPAN'S ECONOMY

Economy of Japan

SOURCE: Nakamura, Tsunao, "Structural Changes in the Japanese Economic System" 1996, pp. 28-31 in *Going Global—Structural Reforms in Japan's Economic and Business Systems*

Japan is predominantly a free market economy... in the 1990's there was an unprecedented decrease in economic growth to almost zero GDP—Japan entered into a complex recession—a cyclical recession coupled with asset deflation after the collapse of what came to be known as the "economic bubble." Professor Hiroyuki Itami of Hitotsubashi University says Japan hit two "walls": (1) the wall of the world and (2) the wall of the system.

"*The wall of the system*" refers to the fact that those same Japanese systems that have so far supported Japanese economic development are now standing in the way of the future of the Japanese economy (Tsunao Nakamura, 1996, pp. 28-29). The economy operates within the framework of the Japanese social infrastructure based on the Japanese social value referred to as *(wa)* which translates across to the concept of "harmony and order or stability" (Tsunao Nakamura, 1996, p.30).

...there is a general tendency to regard excessive competition as something undesirable, and policies that avoid dropouts from competition are seen to be justifiable—the policy *keep harmony and order* is typically practiced in the financial industry... where there is adjustment to the speed (competition) so that the slowest (weakest) may not drop out—the purpose is to maintain the stability of the financial system. This kind of protective policy is practiced in the primary industries also, and to a lesser degree, in some tertiary industries as well, while most of the manufacturing sectors are now basically competitive....

"*The wall of the world*" is the international economic and political environment surrounding Japan, which will not let Japan continue its export-dependent economic expansion any more within the international economy. The size of Japan's economy has grown very large, Japan's GDP is still only two thirds of the U.S. but, in some industries, Japan produces more than the U.S., e.g., Japan produces 8 million passenger cars whereas the U.S. produces only 6 million. Japan's current account surplus is over $100 billion* per year and net external assets exceed $600 billion*, resulting in large surpluses and forcing the value of the yen up. This, in turn, reduces the international competitiveness of Japanese exports, thus decreasing export demand and increasing the demand for imports. This, in turn, widens the deflationary pressure in Japan. Plus a continued trade surplus creates trade friction with trading partners....

Going global is the key phrase that describes the direction in which the Japanese economy is heading. Japan is a highly homogeneous nation, and the Japanese put importance on the non-verbal communication in order to promote mutual understanding, namely *(ishindenshin)* which means "tactic understanding without the use of language." This is considered to have a more profound meaning than verbal communication in the Japanese society. There are a number of unique characteristics in the Japanese economic and business systems, such as lifetime employment and the seniority-wage system, market share maximizing behavior, *(Keiretsu)* business groups, *(ringi)* decision making/sharing responsibility, *(ne-mawashi)* setting the stage. These words have greatly contributed to the mysterious image held by non-Japanese that Japan is a different world... (Kiyoshi Nakamura, 1996, pp. 13-15).

Thus globalization is a new challenge for Japan, and the global economy is now a gigantic system of mutual interdependence...

*Note: Recent figures: Japan's account surplus was approximately $82.2 billion in 1997 and net external assets were approximately $891 billion in 1996.

APPENDIX 3: FACT CARD 2, NEWSPAPER EXTRACTS

Balance Sheet for Fiscal 1996—Growth varies widely by industry

By Shun Watanabe. *The Japan Times*, June 28, 1997

Corporate Japan's financial results have continued to improve thanks to a very fortunate macroeconomic environment—a weak yen, record low interest rates and signs of recovery in capital investments.

According to a Tokyo Stock Exchange survey of 1,281 nonfinancial firms listed in its first and second sections, unconsolidated pretax profits for the year ending March 31 increased 11.79 percent over the previous year, marking the third consecutive year-on-year rise.

Operating profits, excluding income and losses from sources other than regular business activities. recorded a year-on-year increase of 7.1 percent.

Industry benefited immensely from the Bank of Japan's continued policy of easy money. With market players paying more attention to the wide interest rate gap between Japan and the U.S. rather than to Japan's large trade surplus, the yen dropped some 17 percent from 106.51 to 125.51 to the dollar on a monthly average basis.

Despite the steady improvement in the economy since early 1994, however, the economic recovery failed to bolster business sentiment. As many observers have noted, there are still serious doubts about the ability of many companies in such sectors as banking, nonbank financial services, construction and real estate, to deal with bad loans in the aftermath of the asset-inflated bubble economy.

Taking a closer look at the net improvement in overall earnings shows that there were winners and losers among industries and among individual companies in each industry, depending on how the overall environment affected them.

The manufacturing sector wound up the year with an 18.7 percent year-on-year rise in pretax profits while the nonmanufacturing sector suffered a drop in pretax profits of 0.8 percent.

The biggest winners were automakers. Electronics and precision machinery manufacturers and trading houses also fared well. On the other hand, real estate companies. petroleum product makers, and electric power and gas utilities were major losers.

AUTOS ACCELERATE

The automobile industry replaced electronics manufacturers as the main driving force spurring overall corporate earnings, as the combined pretax profits of seven major carmakers jumped by 83.1 percent from the previous year.

It was only two years ago that the strong yen dealt a blow to automakers on reaching a postwar record high of 79.75 to the dollar in Tokyo. During fiscal 1996, however, the dollar recouped much of its losses, and automakers benefited from the yen's fall in value.

"The sector as a whole is sensitive to the currency. Two years ago Japan was not competitive at all," said Saul Rubin. senior analyst at SBC Warburg in Tokyo.

"It is fair to say the Japanese in the international environment are very competitive today.

The Japanese can produce cars in Japan more cheaply than Americans can in America or Europeans can in Europe. so Japan is a competitive place in which to build cars." Rubin added.

Automakers also enjoyed strong demand for recreational vehicles as consumers rushed to purchase cars to beat the April 1 consumption tax hike.

Nissan Motor Co. returned to the black for the first time in five years thanks to the weaker yen which the company said pushed up operating profits by some ¥90 billion, providing net profits of ¥90 billion, resulting in net profits of ¥77.7 billion on a consolidated basis.

Honda Motor Co. registered a record consolidated net profit of ¥221.2 billion in the favorable currency environment and with the booming demand in Japan for recreational vehicles such as the SM-X and Step WGN mini-vans.

The yen's depreciation against the dollar also gave Toyota Motor Corp. an extra ¥240 billion to pump up net earnings to ¥385.9 billion after a 12 percent rise in exports during the year.

For the nation's integrated electronics companies, however, a drop in semiconductor prices of some 74 percent during the year depressed over-all earnings, although the extent of the damage to profitability varied.

Brisk Exports Boost Auto Production in May

Mainichi Daily News. June 25th 1997 (AFP-Jiji)

Japanese automobile production in May jumped 15.8 percent from a year earlier to 890,611 units, the third consecutive year-on-year gain boosted by brisk exports, an industry group said Tuesday.

Car production in the month surged 19.4 percent to 696,781 units, also the third straight year-on-year increase, the Japan Automobile Manufacturers Association said in a statement.

Output of trucks increased 3.3 percent to 188,176, the second consecutive year-on-year gain, with production of buses up 48.7 percent to 5,654, the third straight rise.

An association spokeswoman said the increase in auto production was mainly due to growing exports particularly to the United States, which set sluggish domestic sales following a consumption tax rise from 3 percent to 5 percent April 1.

"We expect that automobile output will continue to expand for the time being as exports are seen to be growing," she said.

The spokeswoman said introduction of new models by several carmakers also helped boost production in the month.

Toyota Motor Corp., the nation's largest carmaker, produced 281,050 units, up 82 percent, as its rival Nissan Motor Co. Ltd. manufactured 140,435 units, up 18.3 percent.

Honda Motor Co. Ltd. produced 106,331 units, up 29.5 percent, with production by Mitsubishi Motors Corp. up 12.6 percent to 94,011 units. Output by Mazda Motor Corp. rose 35.8 percent to 75,056.

A business daily reported during the weekend that Japanese auto makers planned to boost domestic output for the three months to August by 14 percent year-on-year to more than 2.8 million units.

The consumption tax rise has had only a minor impact on demand, with demand flat or up slightly for the three months, according to the report.

Exports, which account for 40 percent of domestic output, are forecast to rise more than 20 percent year-on-year over the same period.

June output is seen up 17 percent year-on-year at nearly 1 million units, with July output up 13 percent at 1.1 million units and August output also up 13 percent to about 750,000 units.

The association said Tuesday that output of motorcycles in May fell 3.4 percent from a year earlier to 201,184 units, the fourth straight year-on-year decline.

APPENDIX 4:
FACT CARD 3, MAZDA MOTOR CORPORATION

Site/Characteristics

LOCATION: Hiroshima

- One of the largest single site automobile manufacturers in the world
- Constructed its own private bridge on the site
- Manufactures a diverse range of passenger cars and vehicles (only automobile manufacturer with mass production in three types of engines—conventional, diesel, rotary)
- Exports to 136 countries
- Mazda production facilities located in 16 other countries
- 1997 annual production of approximately 870,000 units
- Owns and operates MAZDA Technical College—offering courses in mechanical Systems, product Systems

Employment

- Employs over 24,000 employees
- Employees are educated on the "importance of environment"
- Employees "welfare and conditions" of work include:
  - —A travel gift for long service e.g. 10-15 years—short distance domestic travel, 30 years—travel to Hong Kong, Guam, Hokkaido or Okinawa;
  - —MAZDA hospital for workers and general public;
  - —MAZDA supermarket—offering discounted goods;
  - —Opportuuity to purchase a Mazda car;
  - —"Mazda Personnel System"
- Objective is to establish an international management team (differs from the standard Japanese System and practices of the past) which will meet the demands of a "borderless economy" and the associated increased global competition. The personnel System promotes "ability" oriented policies at the various stages of personnel development from recruitment through to promotion—the overall emphasis is on harmony and team work together with a planned strategic way of extracting the capabilities of employees free from traditional constraints.

Clean Industry

Automobile production at Mazda consists of:

- Machine processing and assembly;
- Efficient use of resources and energy
- Minimizing the impact on the environment of waste that cannot be easily eliminated

Environmental Commitment

Mazda promotes:

A new kind of relationship between cars and people—one of harmony with the environment. In order to achieve this goal Mazda has steadily worked on research and developed projects aimed at protecting the global environment. This is reflected in the "environmental action plan" of Mazda which includes:

RECYCLING CARS

Recycling and Saving Resources

Among the by-products currently generated at the Hiroshima main plant, almost 100% of the metal-cutting and sheet metal scrap from press working is put to practical use elsewhere.

Recycled Paper

Mazda works with paper companies to sort and collect 2,000 tons of used paper annually for recycling. This represents the equivalent of saving 40,000 trees from the axe each year. Every ton of used paper is equivalent to 20 trees 15cm in diameter and 8 meters in height.

Converting Waste into Energy

All burnable waste at the Hiroshima and Hofu plants is incinerated and converted by boilers into steam so that the energy can be reused.

Cement Ingredients

Over 90% of the powder sand generated in the casting process and all of the coal ash emitted from the energy center is sent to cement factories to be used to make cement.

TECHNOLOGY

- The latest computer technology and intelligent robots are used at Mazda plant to enhance craftsmanship, e.g., welding robots master the skills of an experienced human welder—this is possible because the "teaching" software allows craftsmen to actually teach their own 'know how'—in addition the robots are capable of fine tuning their programs to suit a 'situation' or problem
- Production lines use sophisticated technology including robots, computer programs to deliver appropriate parts during the production process;
- Hydrogen fueled concept car powered by a rotary engine developed by MAZDA;
- Promotion of ASV (Advanced Safety Vehicle)—this employs several future technologies including a "collision avoidance system."

APPENDIX 5:
FACT CARD 4, KYOTO JAPAN SUN INDUSTRIES

Joint Venture: Omron Kyoto Taiyo Co., Ltd.

LOCATION: Kyoto

MOTTO: "No one is so disabled as to be unable to work at all."

STATEMENT OF MANAGING DIRECTOR: "Providing the appropriate vocational training or a place to work is vital for the disabled person to fully participate in society."

Objectives of Japan Sun Industries

No one is so disabled as to be unable to work.	Effectively use Science and Technology to compensate for disabilities	*e.g.* Specialized workshop which produces tools suited to employees *Results in:* High productivity, low defect production rate.	
	All employees achieve independence through the labor best suited to their abilities	Factory site suited to employee with handicaps	*e.g.* Dormitory Step free Automatic sensor doors Toilets for disabled
		Vocational training	*Results in:* Multi-skilling Ability to integrate in community
		Welfare services	*e.g.* Health care Complete clinic On-site First Aid station Recreational facilities
Production that considers "caring for the environment"	STATEMENT ON ENVIRONMENT	We seek harmony between people and the environment, and through corporate citizenship activities, we will contribute to building a better environment.	*e.g.* Recycling of plastic chips and metal waste produced in manufacturing Production methods using pure water-based cleaning machine—this developed by Omron Products include: • solar power converters • products free of cadmium and lead Distribution includes biodegradable materials *e.g.* corrugated cardboard. Promotion of awareness through: • Seminars and symposiums to communicate information about environmental issues
Development of a sophisticated "SENSOR FACTORY"	Photo electronic SENSORS which detect presence of an object by monitoring quantity of light Proximity SENSORS which detect the presence of an object by sensing changes in magnetic field Wiring of automatic teller machines Installing electronic chips on "mother board"		

Technology and Change in Japanese Agriculture

by Perry Johnson
Outlook Elementary School, Outlook, Saskatchewan, Canada

NCSS STANDARDS

VII. Science, Technology, and Society

- a. identify and describe examples in which science and technology have changed the lives of people, such as in homemaking, child care, work, transportation, and communication.

IX. Global Connections

- c. examine the effects of changing technologies on the global community.

OVERVIEW

This lesson will explore how rice is grown on a typical farm in Japan. It examines the role technology has played in changing traditional farming techniques. It also begins to examine some of the changes that have occurred and are now occurring in rural Japan.

The lesson will be resource based; using a story, sketches, and tables to provide a knowledge base from which the students will formulate their comparisons. The comparisons will be made by way of individual work, small group discussion, and large group brainstorming. By comparing and contrasting their own familiar surroundings with Japanese rural life, the students will develop a greater appreciation for Japanese society, as well as enhance their own understanding of the similarities between cultures and of their role in a global society. The lesson culminates with the creation of diorama emphasizing topics presented throughout the lesson.

RECOMMENDED GRADE LEVEL OR COURSE PLACEMENT

The lesson is intended for students in grade 4 or grade 5, but may be adapted by the teacher by adding or deleting resources and information, and by changing the level and wording of the activities.

RECOMMENDED TIME ALLOTMENT FOR INSTRUCTION

3 to 4 class sessions, could be extended by inclusion of extension activities

OBJECTIVES

Knowledge—Students will :

- identify what changes have taken place in rural Japan and the forces, such as technology and market demand, which have led to those changes.
- name the major agricultural products produced by rural Japan.
- describe how rice is produced in Japan.
- discuss the reasons for a small rural population and for a small percentage of arable land.

Attitude—Students will:

- demonstrate an awareness of the role technology plays in their lives and in the lives of other people.
- show an understanding of the positive and possible negative uses of technology.
- develop a deeper appreciation for the labor involved in food production.

Skills—Students will:

- create a paper diorama demonstrating an aspect of rice production.
- summarize major changes in rural Japan from a story.
- extrapolate information from a chart.

MATERIALS/RESOURCES NEEDED

Menu from a local Japanese restaurant

Map of Japan (A topographic map would be most suitable)

Appendix 1: Student Story (one copy for each student or small group)

Appendix 2: Major Changes and Background Information (Teacher Information)

Appendix 3: Information Charts (one copy for each student or small group)

Appendix 4: Sketches (one copy for each student or small group)

Appendix 5: Diorama Pattern (Teacher Information—but could be duplicated)

Art Supplies: white bond paper, glue or tape, paints; crayons, markers, pencils, natural materials such as: cloth, reeds, sticks, twigs, grasses, rice kernels, pipe cleaners, cotton, clay, dirt, and similar items.

VOCABULARY DEVELOPMENT

acre—an area of land slightly smaller than a football field

arable—soil that crops can be grown on

cultivating—preparing land for planting

diorama—a three dimensional display of a scene

harvesting—gathering in a crop

huller—a machine than removes the husk of a grain of rice

hectare—land measurement used in Japan (1 hectare = 2.47 acres)

irrigation—the act of supplying water to a field

origami—Japanese art which creates objects by folding paper

seedling—a small plant

threshing—removing the grains of rice from the plant

transplanting—moving the small plants from one area to another

winnowing—separating the husk from the grain of rice

INSTRUCTIONAL PROCEDURES

A. Prior to beginning this lesson it would be useful for the teacher to read Appendix 2 for background information.

B. Engage students by asking them to brainstorm about food that may be eaten in Japan. Use a menu from a Japanese restaurant if it is available. Display or provide a map of Japan and discuss the following questions: Would they grow a lot of their own food? What things might they grow? Would they have much room to grow this food? Introduce concept that only 13.3% (1995) of the land is arable.

C. Explore the lesson topic by distributing Appendix 1: Student Story. Students may read this individually, in small groups, or as a class. Have students describe the changes that have occurred in rural life in Japan since Akiko's grandfather was a little boy. Use the background information provided in Appendix 2 to lead the discussion with the students.

D. Review the process used to grow rice as introduced in Appendix 1. This information may be recorded for use as a possible diorama.

E. Distribute Appendix 3: Information Charts. Allow students to examine and describe the major differences in time savings between using manual labor and machinery. Also have them examine the increase in the use of machinery during the past years.

F. Distribute Appendix 4: Sketches. Have students make observations on the different machines in use. One point to note is the machines are fairly small as compared to North American farm machinery. Many are also specialized for working in the muddy rice paddies.

G. In a class discussion have students brainstorm what might be some advantages and disadvantages to using the farm machinery for growing rice and vegetable crops.

H. In small groups have students reflect on technology changes they have seen at their homes and at school. (Some examples may be the use of e-mail, or something like a dishwasher at home). In what way have these changes influenced lifestyles of students, parents, grandparents?

I. Have the students meet in groups of four and determine a topic for a group diorama. Use Appendix 5: Diorama Pattern to create a four-part group diorama depicting a topic from the lesson. The students may use the suggested topics or the students may suggest a related concept. Possible topics for the diorama may include: rice growing in the four seasons, rice production showing four stages (planting, weeding, and harvesting), a comparison of old rice production techniques to new techniques, a comparison of local agricultural practices or products to Japanese practices or products, rice in four world cultures.

J. To bring the lesson to closure, have the students explain and display their four-part dioramas to other students in the classroom. The students may also share their projects with another classroom. During the sharing session the class may decide to have a rice-tasting party. Rice from various parts of the world could be cooked and eaten with cooked vegetables. Using chopsticks *(hashi)* would complete the rice-tasting experience.

ASSESSMENT

Student participation in discussions and small group activities can be observed and assessed.

Completion and inclusion of concepts in the diorama is a major assessment component of the lesson.

EXTENSION AND ENRICHMENT

- Write a short report about what life was like for the students' grandparents or parents when they were small children. In situations where grandparents or parents are not available, older adults in the community may be willing to participate. Using Akiko's story as a basis, focus on the differences between then and now.
- Invite a guest to the classroom who could speak about past and present agriculture in the students' own locale.
- Complete a comparison chart contrasting rice production in Japan with the production of an agricultural product from the local area.
- Rice is a staple food in many other cultures. Study rice production in other parts of the world.
- Use Appendix 2: Background Information to spur discussion of the following topics: the importation of food; the declining rural population; the U-turn (U representing starting and returning to the same point), the phenomenon of people returning to hometowns from urban areas; and the I-turn (I representing a direct route from one place to another), the phenome-

non of people leaving urban areas for a better life in the country.

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APPENDIX 1:
STUDENT STORY

(one copy for each student or small group)

My name is Akiko. I live in a farm village in Japan near the city of Kyoto. On my farm, we grow rice and many vegetables. We don't have much farm land compared to some countries, only about 2 hectares (5 acres) but we grow quite a lot. My grandfather lives with me and my parents. My dad works in a factory in the city but helps on the farm on the weekends. My two older brothers do not live at home. One works in a factory near Nagoya and the other one is in University in Osaka. After my school lessons and my club activities, I help my mother and grandfather with the farm.

For my school class we had to give a report on what it used to be like in Japan. I decided to interview my grandfather about when he was a little boy growing up on the farm. Here is my report:

My grandfather lives with us in our house. He still farms the same land he grew up on. When he was a little boy he helped his parents grow rice in the paddies. He said it was a big job growing rice by hand, not like now. He said, the machines make it easier.

Grandfather said that when he grew rice by hand his family had to first plant the seeds by hand in a dry field until they were big enough to transplant in the flooded paddy. They carried the seedlings to the paddy in bamboo baskets on their backs. Then, they carefully planted them in the soil under the water. My grandfather then had to watch the level of water in the paddy every day to make sure it was just right. Sometimes if the paddy needed to be weeded, the water had to be drained and then refilled when the weeding was done. He said they didn't have a pump until he was older, so they had to turn a big water wheel. When the rice was ready to harvest, they cut it by hand and let it dry on big stands near their house. Then it was ready to be threshed to get the grains of rice from the stalks. Most of the time it was done by beating the stalks against a wooden frame. Last they had to remove the husk from each grain of rice before it was ready to be used or sold. My grandfather said that they used to burn the roots of the plants and use the ashes in the fields for fertilizer. Sometimes they used bundles of the rice stalks for the roof of their old farmhouse. Growing rice was a big job but he said people from our village all helped when it was time to transplant the seedlings and to harvest the rice.

After the war, my grandfather said he was able to buy our own land instead of renting it. He also started to use more machines then. The machines made the job easier especially cultivating, transplanting, cutting and threshing the rice. He said that after using machines he was able to grow more rice on the same amount of land and he used fertilizers to help grow even more rice.

When my father was a boy he helped out on the farm as my grandfather did when he was small, but as he grew up he went to work in a factory in the city. His job takes up a lot of his time so he only helps a little bit on the farm when he can. My mother and grandfather take care of most of the farm by themselves now. We also grow more vegetables than we used to. In the past we just grew enough to feed ourselves but now we grow more vegetables and less rice. We grow cabbages, *daikon* (Japanese radish), sweet potatoes, soybeans, and onions.

He told me that when he was a little boy many of the people in Japan were farmers. They had many farmers to help feed the people. Now very few people are still farming but we can still feed the people. However, today more and more foods are brought in from other countries. He said this is because people's tastes for food are changing, but Japan will always grow most of its own rice because it is important to our country and our people.

APPENDIX 2:
MAJOR CHANGES AND BACKGROUND INFORMATION

(Teacher Information)

Changes in Make Up of Farm Families

In 1994 only 12.5% of the farm population relied solely on farm income. Most farms operate on a part-time basis. Most often farms are run by wives and older Japanese, while the husband works at a job in a factory or office. In 1996, 46% of all farm workers in Japan were 65 or older. Many left farms because of the large demand for urban labor in the 1950's. Also, it is increasingly difficult to earn a living solely on farming especially with rice production.

Changes in Rice Production

The technique of rice production described in the story was in use as early as the 12th century in Japan. Although much of the same technique is still used in Japan, the use of machinery in agriculture is widespread. Essentially, all the tasks can be performed by machines; however, some farmers still do some of the work manually. Machinery costs, specialized machinery for working in the small muddy paddies, access to fields often far up a hillside, and the respect for tradition are factors affecting the use of machinery. In the past, breeding of fertilizer-responsive varieties, improvement of fertilizing techniques, and the development of herbicides and insecticides have led to greater yields. Japan produced 9.5 million metric tons of rice in 1950, 13 million metric tons in 1975, and 11.9 million metric tons in 1994. In 1996, 54% of farms were solely engaged in rice production. The production of vegetables and fruits, as well as the raising of livestock, has been increasing.

Changes in Land Tenancy

In 1946, the government reformed land policy which allowed tenant farmers to purchase the land they rented from absent owners, often at high cost. By 1949, 90% of farmers owned their own land after changes to the tenancy laws. Because of high demand and good prices for agricultural products, the farmers were able to pay off the land costs in a short time and also to purchase machinery to increase production.

In 1996, 44.3% of the farms were less than 1 hectare (2.47 acres) and 2.65% of the farms were greater than 5 hectares (12.35 acres).

Changes in Rural Population

There has been a shift from rural areas to urban areas in Japan. Prior to 1868, 80% of the population lived in rural areas. In 1995, 15.06 million people lived in farm households (12% of the total population). This represents 5.2% of the working population as compared to 30% in 1960.

Changes in Self-Sufficiency

Japanese tastes for food are changing. As a result, imports are increasing, lowering Japan's self-sufficiency in food. In 1960 Japan produced 98% of its own food. In 1994 Japan produced 62% of its food. It is interesting to note that in 1994 Japan's percentage of self sufficiency in rice was 120% (11.9 million metric tons).

Foodstuff imports accounted for 15.2% of all imports in 1995. The major imported items were: fish and shellfish (34.2% of all imported foodstuffs), meat (18.9%), fruits and vegetables (12.8%), and cereals (10.4%). As well there is a move toward organic produce recently. Today many consumers are more conscious of their preference for safe and additive-free products.

Japan agreed to partial opening of rice importation in 1995 (rice was imported in 1993 as an emergency measure). However imported rice has not been well received by Japanese consumers to date.

APPENDIX 3:
INFORMATION CHARTS

(one copy for each student or small group)

Farm household, population mainly engaged in own farming

	1960	*1970*	*1980*	*1990*	*1994*
Total farm households (millions)	6.06 (100)	5.40 (89)	4.66 (77)	3.83 (63)	3.64 (60)
Percentage of full-time farm household for the total	36%	16%	13%	12%	12%
Farmland per one farm household (hectares)	1.00	1.07	1.17	1.37	1.40
Population mainly engaged in agriculture (millions)	14.54 (100)	10.35 (71)	6.97 (48)	5.65 (39)	4.30 (30)
Percentage of population mainly engaged in agriculture over the age of 60	14%	27%	36%	53%	59%

Ministry of Agriculture, Forestry and Fisheries. Source: *Statistics of Farm Machinery—1997 Edition*, p. 19. Tokyo: Japan Farm Machinery Manufacturers' Association, 1997.

Agricultural Implements Owned

(millions of units)	*1960*	*1970*	*1980*	*1990*	*1995*
Tractor	0.51	3.35	1.47	2.14	2.31
Walking tractor			2.75	2.19	1.71
Rice seedling transplanter	—	0.03	1.75	1.98	1.87
Pest control machinery	0.31	2.17	2.14	1.87	1.92

Ministry of Agriculture, Forestry and Fisheries. Source: *Statistics of Farm Machinery—1997 Edition*, p. 21. Tokyo: Japan Farm Machinery Manufacturers' Association, 1997.

Substitution of Machinery Power for Human and Animal Labor Power in Rice Cultivation (National Average)

Unit: hours per hectare	*Human Labor*	*Machinery Operation*
Seedling	85.9	5
Plowing	230.6	47
Fertilizing	90.3	6
Transplanting	264.2	6
Weeding	313.5	2
Irrigation and Control	205.1	26
Harvesting	576.9	49
Winnowing	59.6	46
Other	6.3	0
TOTAL	1,832.4	187

Adapted from: Francks, Penelope. *Agriculture in Pre-War Japan*, p. 21. New Haven, Conn.: Yale University Press, 1983.

APPENDIX 4:
SKETCHES

(one copy for each student or small group)

Old

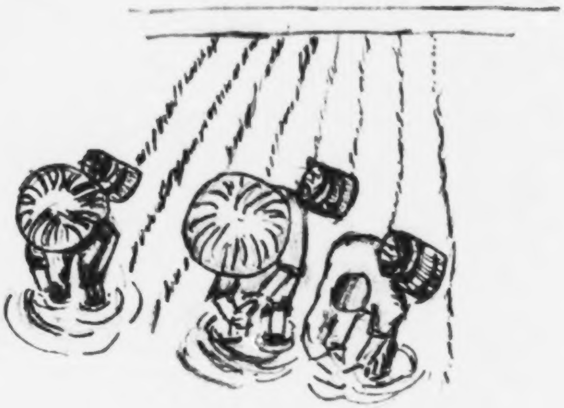

Figure 1: Transplanting seedlings by hand

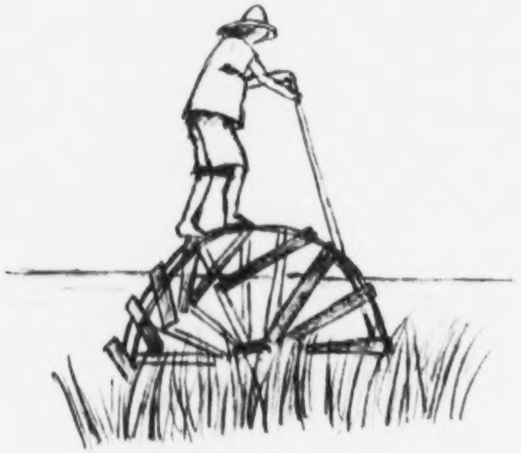

Figure 2: Man-powered water wheel for irrigation

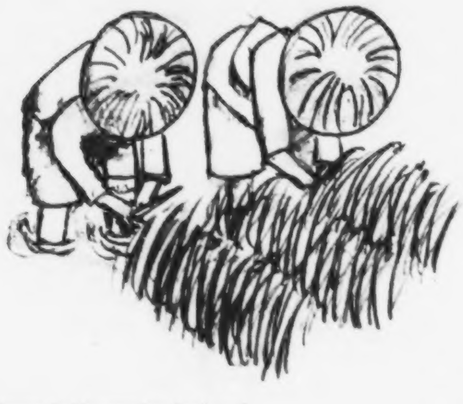

Figure 3: Harvesting by hand

New

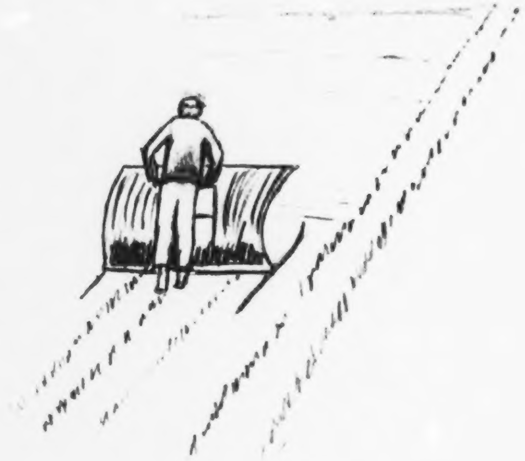

Figure 4: Mechanized transplanter

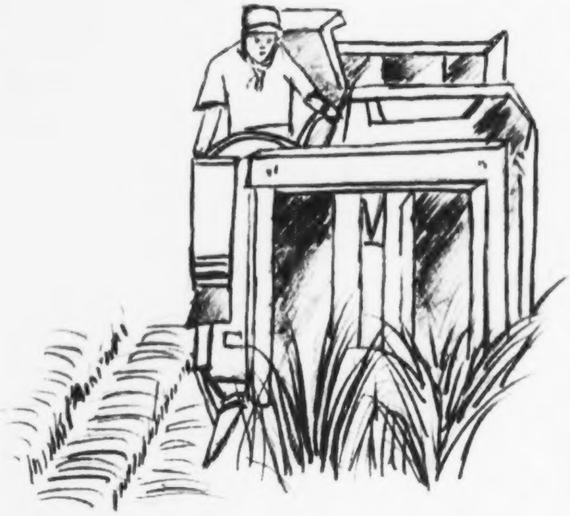

Figure 5: Large mechanized harvester

Sketches by author adapted from:

Gidal, Sonia and Tim Gidal. *My Village in Japan.* New York: Pantheon Books, 1966.

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Omotani, Les. *Two Roads to Japan: Teacher's Guide and Blackline Masters.* Edmonton: Plains Publishing, 1988.

The Japan of Today. Tokyo: The International Society for Education Information, Inc., 1996.

APPENDIX 5: DIORAMA PATTERN

(Teacher Information—could be duplicated for student use)

1. Paper making and folding have long been a part of Japanese tradition. The following model for a diorama is adapted from this tradition. It is designed to give children working in groups an opportunity to depict scenes from the production of rice.
2. Prior to beginning read over all directions and prepare the materials needed for each group. It may be useful to construct a sample diorama to use as a model.
3. You may wish to introduce this project a few days prior to beginning. This would allow time for the students to collect materials needed for the completion of the diorama.
4. Convene the class in groups of four. Explain to the students they will be creating a diorama with four sections. The completed diorama will depict an aspect of rice production. The students may use the suggested topics or the students may suggest a related concept. Possible topics for the diorama may include: rice growing in the four seasons, rice production showing four stages (planting, weeding, harvesting, cooking), a comparison of old rice production techniques to new techniques, a comparison of local agricultural practices or products to Japanese practices or products, rice in four world cultures.
5. Provide each group with the needed materials. Allow the groups sufficient time to plan and construct their diorama. Each student would be responsible for one of the four sections.
6. Have the students explain and display their four part dioramas to other students in the classroom. The students may also share their projects with another classroom. Display the finished dioramas by placing them on a tabletop, desk, or suspend the dioramas by the peaks from a shelf or ceiling.

Materials needed for the diorama:

white bond paper (heavier paper could be used for larger projects—1 per student

glue or tape

paints, crayons, markers, pencils

natural materials such as: cloth, reeds, sticks, twigs, grasses, rice kernels, pipe cleaners, cotton, clay, dirt, and similar items

Directions for Constructing the Diorama

A. Provide each student with a square piece of paper. 8.5"x8.5" works well. Alternately the students may form a square piece of paper individually.

B. Fold the paper on the diagonals to make creases for folding. (Figure 1).

C. Open the paper up. Make a crease from the center of the paper to the mid point of the bottom side (between points A and B). (Figure 2).

D. Bring together points A and B. Point C is tucked underneath to create the diorama. (Figure 3).

E. The backdrop and base can be colored or painted prior to attaching the flap containing point C with tape or glue.

F. To create a four section diorama join four dioramas by placing them back to back and attaching with tape or glue.

Source: original material and diagrams created by the author.

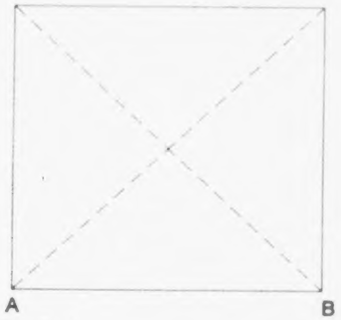

Figure 1

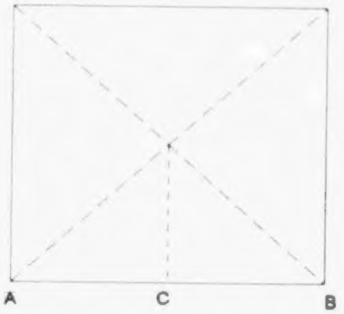

Figure 2

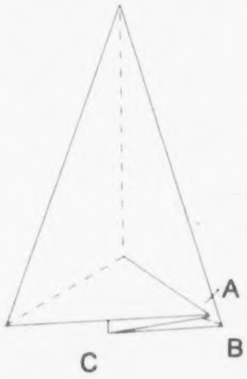

Figure 3

Tokonoma: Beautiful Japanese Alcoves

by Cynthia Kinstler
Island Heights Grade School, Island Heights, New Jersey

NCSS STANDARDS

IX. Global Connections

a. explore ways that language, art, music, belief systems, and other cultural elements may facilitate global understanding or lead to misunderstanding;

c. examine the effects of changing technologies on the global community.

OVERVIEW

Both Japanese and U.S. students live in a fast-paced, ever-changing world. Their day-to-day pace can easily cause them to overlook the beauty around them. This lesson will help students become more aware of aesthetics in the home and the way two different cultures express values through artifacts and design. A culture's values determine its perspective on humanity and the world.

Through activities and discussion, students will study, design, and apply information related to the *tokonoma*, alcoves in Japanese homes, reserved for the display of prized objects. In this way, students will gain a deeper understanding of Japanese traditions and the role they play in domestic life. They will look at the enduring spiritual and material values underlying the use of objects to investigate similarities and differences between what is valued in Japanese and U.S. homes.

RECOMMENDED GRADE LEVEL/COURSE PLACEMENT

This lesson is designed for use at an elementary level as part of a unit on Japan or as part of a year-long study of Japan. Material development was based on use at the sixth grade level but can be modified to accommodate older or younger students.

RECOMMENDED TIME ALLOTMENT FOR INSTRUCTION

Two to three class meetings would permit the student an opportunity to gain an overview of the topic. Additional time would allow for actual construction of a *tokonoma* and the opportunity to involve community and parents in the project.

OBJECTIVES

Knowledge—Students will:

- identify cultural values expressed in visual presentations within their homes.
- understand that Japanese and United States citizens enjoy an exchange of culture, ideas, and products.
- learn about the aesthetics of Japan.

Attitude—Students will:

- understand and appreciate *tokonoma* as expressions of Japanese cultural values.
- develop the ability to examine cultural values within U.S. society.
- know that Japanese and Americans are more alike than different.
- acquire attitudes of openness toward what is different, and build a foundation for understanding cultural values and how they are expressed.
- learn to view the world through a personal, group, and global lens.

Skills—Students will:

- learn techniques which enable a group to reach consensus.
- create written expression and visual representations demonstrating an awareness of Japanese and U.S. cultural values.

MATERIALS/RESOURCES NEEDED

Appendix I: Background Information (one copy per teacher)

Appendix II: Examples of *Tokonoma* (one per student)

Appendix III: *Tokonoma* Template (three per student)

cardboard boxes, poster board, markers, prized objects, and other art supplies.

Wood, mats, plywood, nails, hammer needed if long-term project is possible.

VOCABULARY DEVELOPMENT

aesthetics—value and beauty related to art
brazier—a small stove for cooking or warming
calligraphy—originating in China, the art of writing pictographic characters
domestic—having to do with the home
ikebana—flower arrangement
kakejiku—hanging scroll with calligraphy and/or paintings
kimono—traditional Japanese clothing
matcha—powdered green tea
public—related to outside of the home, for all to share
tatami—a thick, rectangular straw mat, used as floor covering in a traditional Japanese room
tea ceremony—ritual of serving tea, *sado*
tokonoma—beautiful place, alcove

wabi-sabi—Japanese aesthetic system that acknowledges the beauty of refined, elegant, and tranquil simplicity and the beauty of things imperfect, impermanent and incomplete.

INSTRUCTIONAL PROCEDURES

A. Review Appendix 1: Background Information prior to lesson.

B. Distribute Appendix 2: Examples of *Tokonoma* to students and locate other examples of *tokonoma* in supplemental resources, library materials, or Internet searches. Encourage students to articulate the qualities found in *tokonoma* and identify the feelings they evoke. Students' responses may include: simple, beautiful, unpretentious, modest, or spiritual. Allow students to express negative responses to this question but guide the discussion to build on positive responses. Brainstorm with students what they perceive as important objects in their lives and place student generated lists on the board for further reference.

C. Working in small groups, students will develop lists of how and what Americans display in their homes and how these things express some characteristics of *tokonoma*. For homework, students may interview family and community members to determine what they display in their homes and why.

D. Facilitate a class discussion of what is valued by being displayed in U. S. homes, and what the photos depict as displayed in the *tokonoma* of the Japanese home. Provide students with additional information regarding the placement of guests in relation to the *tokonoma* using Appendix 1. Ask students how this is similar in their own homes. Reinforce appropriate vocabulary throughout all class discussions.

E. Ask each student to list items that he/she would place in a *tokonoma* based on his/her personal values. After each list is shared and discussed, students will make simple drawings of their top three items to be placed in their personal *tokonoma*, using Appendix 3. (One copy per student)

F. Next, students will create a version of a *tokonoma* (note: a traditional *tokonoma* is built into a *tatami* room). Convene class in groups, select a leader, recorder, and other roles. Using Appendix 3: *Tokonoma* Template (second copy), each group should list, discuss, and reach consensus on items to be placed in the group *tokonoma*. Working together, students will create a group *tokonoma*. Have students write a rationale for their choices. Display group *tokonoma* and written rationale.

G. Invite groups to observe and give feedback on each other's work. Feedback may include questions, opinions, and interpretation of what the items communicate about the group interests. Look at group *tokonoma* and ask students to point out similarities and differences between them, in comparison to the *tokonoma* in Appendix 2: Examples of *Tokonoma*. Have students hypothesize about differences and similarities in values they might draw from the data.

H. Examine settings within the school environment which might be suitable for a place that reflects cultural values. The class can assess the atmosphere and environment and suggest changes that will make it more conducive to a feeling of well-being. The lunchroom is an ideal environment to be studied, since it often reflects the school culture. Once the school environment is examined, positive and negative reactions can be written down and evaluated as to why change or no change is needed. Students may make an appointment with a school administrator to share their findings and review their recommendations. Student initiated change could also be monitored by peers.

I. Ongoing homework could be linked with language arts activities. Students could write ***haiku*** about beauty and nature relevant to their personal *tokonoma*.

J. Students may decide that they wish to build a school *tokonoma*. To develop a consensus as to what should be placed in it, students could survey other classes and teachers. If necessary, have students obtain permission from the principal or relevant school authority to construct the *tokonoma* in a "public" place. Convene interested parties, parents, artists, and others to determine how *tokonoma* will be constructed and where. Determine objects to be placed in the *tokonoma*. Group may elect to use cardboard or wood to construct the school *tokonoma* (See Appendix 2).

K. Conclude the *tokonoma* project with a Japanese Cultural Day. Display students drawings and rationales in the classroom. Invite parents, media, community members, and other schools to view the projects. Make a formal presentation to the school. Include ideas from the extension and enrichment section such as a Tea Ceremony for honored guests.

ASSESSMENT

- Participation in all class discussions, brainstorming, and group interactions. Each session will be observed and assessed by the teacher.
- Written materials such as rationales, poetry, vocabulary usage, and extension writing will be assessed by both peer and teacher feedback.
- Group work and presentations can be assessed by the group as well as the teacher.
- All homework assignments will be assessed for timeliness, creativity, pride in presentation, and extensions beyond assigned work.
- Student's ability to assess cultural values and their role in his/her life, willingness to examine the values of

others, and demonstration of ongoing openness to understanding differences may also be assessed.

EXTENSION AND ENRICHMENT

- Invite a resource person in *ikebana* (some local florists might be helpful) into the classroom to teach basic principles of *ikebana*, and then allow students to try. View Appendix I: Background Information to prepare students for participation. Display results throughout school. Students will discover an awareness and appreciation for the sense of "emptiness" found in *tokonoma*.
- Using everyday cups, teapot, and tea, do a mockup of a tea ceremony, stressing the relationship to the *tokonoma*. The *tokonoma* can serve as a peaceful, almost spiritual backdrop for the tea ceremony. Based on research, develop a list of steps to be taken in performing a tea ceremony, and the role of tradition and beauty contained therein. Do we have similar traditions in America? Where do we place guests when traditions are being followed in American homes.
- Whether in school, department stores, museums, or places of worship, specific items of "value" are on display. Examine how, where, and what we value in contemporary, American settings. Discuss similarities and differences between museum displays, American altars, and Japanese *tokonoma*.
- Students could study *kakejiku* (hanging scrolls). Review Appendix I: Background Information, and introduce *kakejiku* to students. Have students design and display scrolls that demonstrate an understanding of *wabi sabi*, the Japanese appreciation of the natural world.

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Sosnoski, Daniel. *Introduction to Japanese Culture*. Rutland and Tokyo: Charles E. Tuttle Company, Inc., 1996.

Yagi, Koji. *A Japanese Touch for Your Home*. New York: Kodansha America, Inc., 1982.

APPENDIX I:
BACKGROUND INFORMATION

A. Japanese Rooms

A traditional Japanese home has a feeling of tranquillity and quiet serenity while maximizing the use of space for the needs of a family. Floors are covered by *tatami* mats, and room partitions *(fusuma)* are often moveable. *Fusuma* are framed, papered, moveable partitions between rooms, running in grooves at the top and bottom. Both sides of the wooden frame are covered with thick paper on which decorative pictures—or sometimes a continuous scene—are painted.

Another feature of the room is the *tokonoma*, or alcove, which serves as the focal point of the room. Usually a scroll or other wall hanging is placed within and changed to reflect the seasons or to commemorate a special event. Flower arrangements *(Ikebana)* and special pieces of pottery or ceramics are also placed within the *tokonoma*.

One side of the *tokonoma* is a support post made of fine wood. Usually, it is handrubbed, naturally finished, and cut from the trunk of a tree. The wood of the *tokonoma* is traditionally the finest and most expensive in the entire house. The finest *tokonoma* are made of expensive wood such as rosewood or ebony.

The room in which the *tokonoma* is found, the guest room or living room, has an etiquette which dictates the furnishings. Etiquette also requires that the guest of honor is always placed in front of the *tokonoma* with his or her back toward it. The least honored position in the room is the one nearest the entrance of the room.

Today, Japanese homes show signs of more modern usages of this room with a television, clock, and other appliances visibly in use. Some Japanese homes no longer have this room.

B. *Ikebana*

People in every time period in Japan have loved flowers, and in *ikebana*, it is believed that flowers are not only beautiful, but they also can reflect the passing of time and the feelings of the heart. *Ikebana* removes plants from nature and creates with branches, leaves, and flowers a new form. This is to give the impression of a plant's beauty as well as an indicator of our own spirituality. *Ikebana* also suggests the response of the plant to the forces of nature. Examples would be the branch of a tree, bending in the wind, or a leaf half-eaten by insects.

Ikebana values a flower bud, for it is perceived that within the bud can be found the energy of life opening toward the future. Past, present, and future and ongoing, plants like humans, respond to an ever-changing environment. Humans as well as plants are vital parts of nature and *ikebana* expresses this awareness.

Ikebana, like poetry or paintings, expresses the beauty of flowers and the Japanese appreciation of beauty. Many people hope that the beauty of *ikebana* will become a way of bringing the world's people together.

C. Scrolls

Kakejiku is a decorative hanging scroll with calligraphy and/or paintings that is often hung from the *tokonoma* wall. Scrolls are but one of many ways to represent *wabi-sabi*, the Japanese aesthetic system that acknowledges the beauty of things imperfect, impermanent, and incomplete; and things modest, humble, and unconventional. The material characteristics of *wabi-sabi* are: natural, irregular, intimate, unpretentious, earthy, and simple.

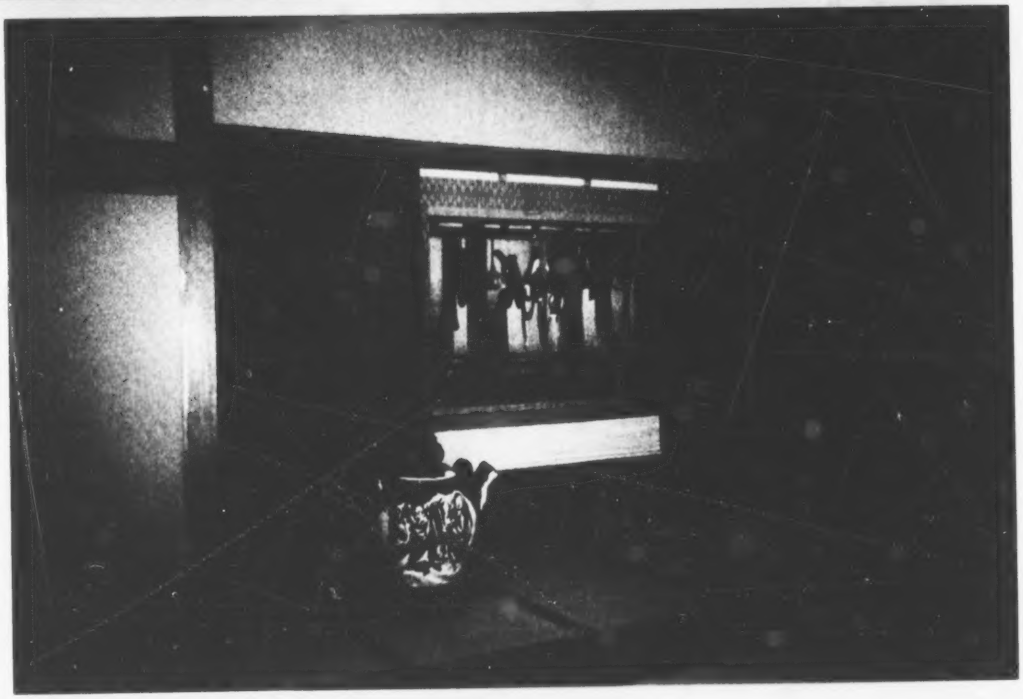
D. Traditional Tea Ceremony

The Japanese tea ceremony is a ritual during which tea is served, and its roots can be traced back to Zen Buddhism. The practice evokes simplicity and represents the basic Zen principles of harmony, respect, purity, and tranquillity. The tea ceremony varies according to the seasons, with tea bowls, flowers, and scrolls appropriately chosen.

Early history traces the roots of the tea ceremony to China in the 6th century. During the 15th century, the *samurai* class, familiar with the austerity of Zen Buddhism and the disciplined lifestyle of the warrior, began the practice of a tea ceremony. During this period of history, rules and procedures dictated daily existence. Today, even modern Japanese practice this ancient tradition.

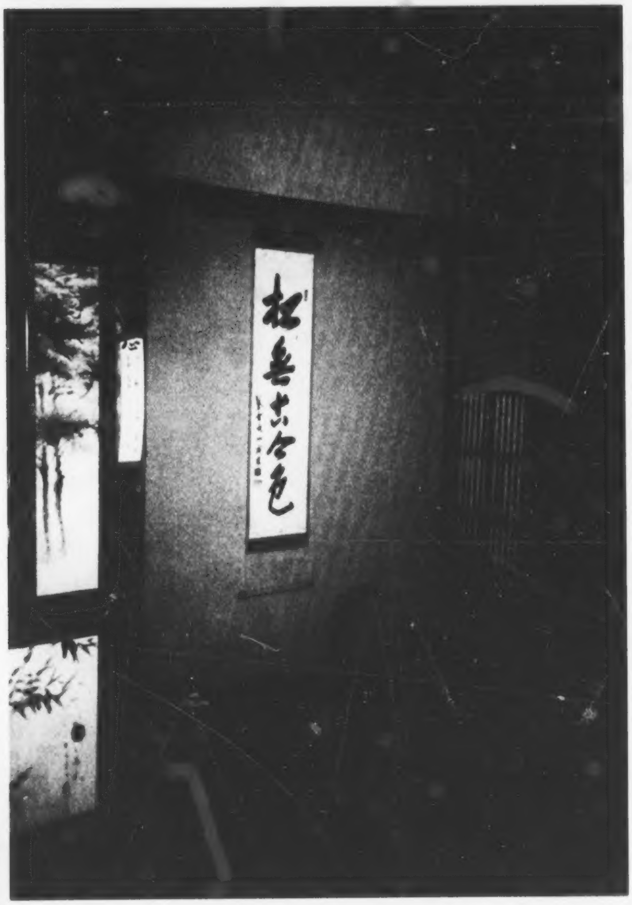
The guest enters the teahouse and kneels in silence on the *tatami* mats. Few decorations are in the room, and the host enters carrying the tea ceremony utensils and arranges them. The host cleans the implements and then the finely ground tea is stirred in the bowl with a bamboo whisk. Tea and hot water are whipped into a froth. The same bowl is used by everyone present, with each guest drinking the entire contents of the bowl while raising it with both hands. It is proper form for the guest to not only drink the tea, but to mention something positive about the beauty of the bowl. This experience may take 20 minutes or so, and then the host will quietly leave the room. The guests are left alone to reflect on their experience. The host returns to the room to exchange final greetings and watches as the guests leave through the garden.

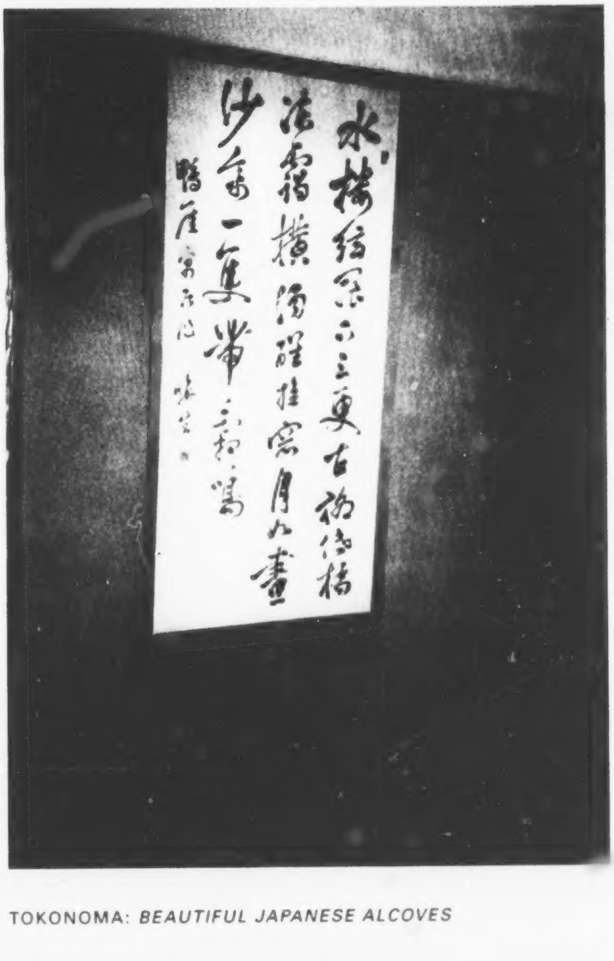
APPENDIX 2:
EXAMPLES OF *TOKONOMA*



APPENDIX 2 (CONTINUED): EXAMPLES OF *TOKONOMA*

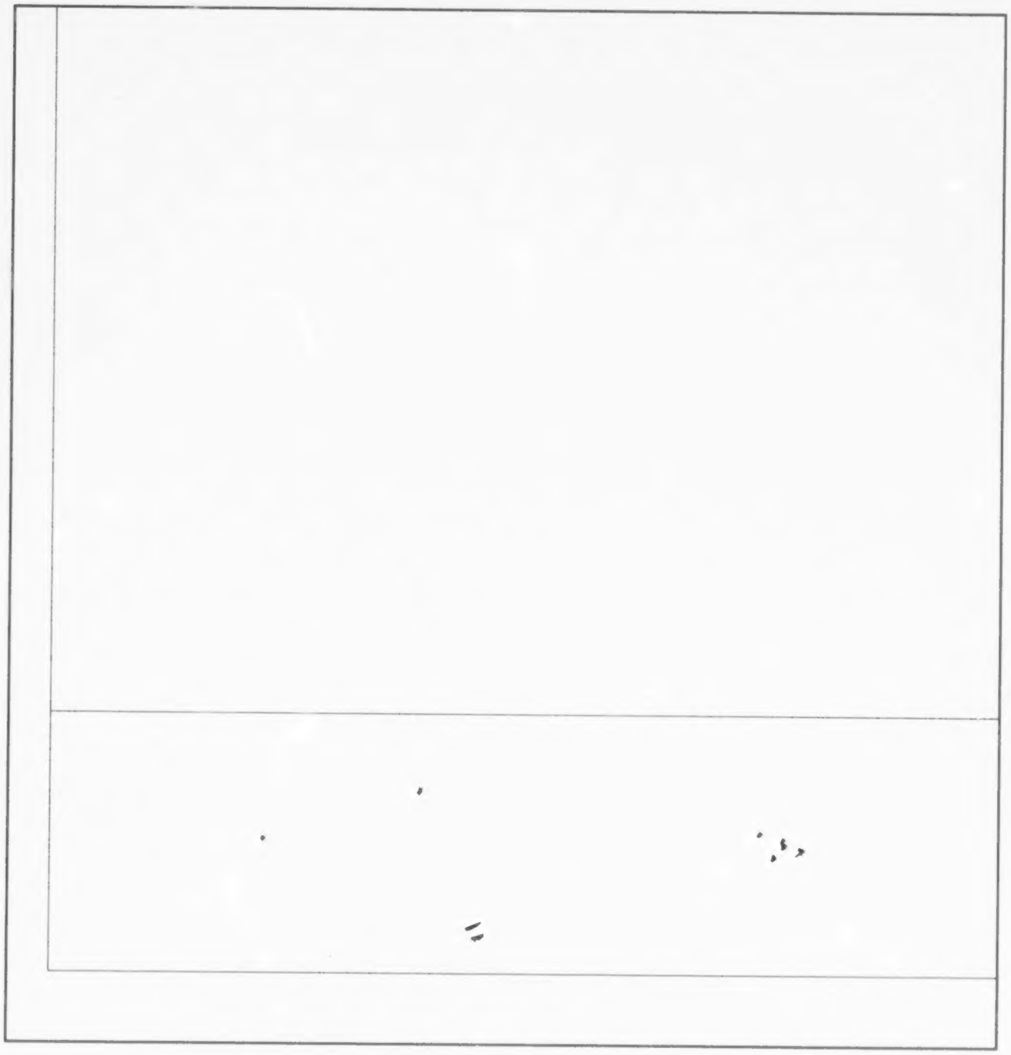
APPENDIX 2 (CONTINUED): EXAMPLES OF *TOKONOMA*





APPENDIX 3:
TOKONOMA TEMPLATE

Directions: First, below the empty *tokonoma,* make a list of items you value and would like to place inside. Next, select the three items you value most and draw them inside your *tokonoma.* Be prepared to share your ideas with your group.



Technology in Japan—Old and New

by Dr. Linda D. Labbo
The University of Georgia, Athens, Georgia

NCSS STANDARDS

VIII. Science Technology and Society.

- e. Suggest ways to monitor science and technology in order to protect the physical environment, individual rights, and the common good;

IX. Global Connections.

- a. Explore ways that language, art, music, belief systems, and other cultural elements may facilitate global understanding or lead to misunderstanding;
- b. Give examples of conflict, cooperation, and interdependence among individuals, groups and nations;
- f. Investigate concerns, issues, standards, and conflicts related to universal human rights, such as the treatment of children, religious groups and effects of war.

OVERVIEW

This lesson delves into the Keizai Koho Center Fellowship 1997 theme, Citizenship, Technology and Global Connections in Today's Japan, by focusing on the presence of old and new technology. Within any culture the tools of technology change over time as the skills, resources, and needs of a people evolve. And while it is a shared cross-cultural reality that old tools become obsolete as new tools are invented, it is also evident in Japanese culture that a value is placed on maintaining the presence of old technology within the society. Thus, it is not uncommon in modern Japan to note many instances of the presence of old and new technology coexisting side-by-side.

An exploration of selected photographs of old and new technology in Japan can help students gain a better understanding of technology-related values and norms within Japan, within their own communities, and across the globe. Indeed, such an exploration may help students recognize that many cultures experience continual technological change in the forms and functions of tools, but the way cultures respond to those changes is a reflection of their values. Students may come to appreciate the importance of honoring and preserving ancient cultural objects while embracing modern technological advances, as is the case in Japan.

RECOMMENDED GRADE LEVEL OR COURSE PLACEMENT

The lesson is designed for students in 3rd, 4th, or 5th grade. It has components from language arts, social studies, and mathematics subject areas. Activities may be adapted for older or younger students.

RECOMMENDED TIME ALLOTMENT FOR INSTRUCTION

The lesson offers a variety of topics for discussion and student activities. Lessons may be presented independently, or in a series during a 1 to 2 week period. For example, a lesson that focuses on a guided photograph analysis/discussion of water-related technology in Japan may be conducted during one 50 minute class period, or may be incorporated into a series of compare/contrast activities.

OBJECTIVES

Knowledge—Students will:

- identify and list types of old and new technology present in photographs of Japan.
- describe why and how tools of technology change over time.
- explain why tools of technology within a culture become obsolete.

Attitude—Students will:

- recognize that many cultures experience continual technological change in form and function, but the way the culture responds to those changes reflects people's values.
- appreciate the importance of honoring and preserving ancient cultural objects while embracing modern technological advances.

Skills—Students will:

- analyze photograph sets of old and new technology in Japan.
- compare and contrast the uses of old and new technology in their own communities with the uses of technology in Japan.

MATERIALS/RESOURCES NEEDED

Appendix 1: Photograph Set Technology Analysis/Think Sheet; Appendix 2: Photograph Set A: Water-related Technology, Photographs 1 - 7; Appendix 3: Photograph Set B: Writing-related Technology, Photographs 8 - 11; Appendix 4: Calligraphy Lesson; transparencies of the photograph sets, pencils, paper, overhead projector

VOCABULARY DEVELOPMENT

Vocabulary words may be introduced and discussed informally before the lesson begins. Write the words on the board and provide a brief definition, or invite students to suggest definitions that you expand or clarify. Words may also be discussed as they are encountered during the lesson.

ancient—of times long past; belonging to the early history of the world

cistern—a large receptacle for storing water, especially a tank in which rain water is collected for use.

downspout—part of a gutter or drainage system that directs collected rainfall from the roof and discharges it through the spout and down the side of a building.

fountain—an artificial spring, jet, or flow of water.

hayashi—woods or forest.

kanji—Chinese characters or ideographs which stand for objects and ideas; one of the Japanese systems of writing

modern—of the present or recent times; up-to-date.

resources—something that a state or country has that can be used to its advantage; as in, *our natural resources include coal and petroleum.*

shodo—calligraphy; the method of writing with *sumi*, dark Japanese-style India ink and a Japanese brush.

technology—the body of knowledge available to a civilization that is of use in fashioning implements, practicing manual arts and skills, and extracting or collecting materials.

INSTRUCTIONAL PROCEDURES

A. Before the lesson begins make overhead transparencies of the two-page photograph set related to water (Appendix 2; Photograph Set A). You will also want to arrange for an overhead projector to use in guiding the photograph analysis discussion. Make copies of Appendix 1: Photograph Set Technology Analysis/Think Sheet for small groups to use.

B. Begin by telling students that Japanese daily life provides evidence of a fascinating mixture of a rich past, a bustling present, and a promising future. Japan, a world leader in the research and development of new technology, is a culture that honors ancient ways of life while simultaneously developing tools of the future. Nowhere is the combination of the ancient and modern more apparent than in the old and new tools of technology in Japanese culture.

Share the definition of technology with the students. As the *American Heritage Dictionary* states, technology is the body of knowledge available to a civilization that is of use in fashioning implements, practicing manual arts and skills, and extracting or collecting materials. As such, technology may be viewed as part of the material culture of a society. Material culture includes those things which are made by people, which have a functional use, and which also reflect available technological resources, skills, values, and beliefs. Tell students that you are going to guide them on an analysis and discussion of a set of photographs that will help them explore these and other concepts.

C. Hand out the Appendix 1: Photograph Set Technology Analysis/Think Sheets to small groups of students. Tell students that the photographs they are about to view, analyze, and discuss were all taken in Japan during the summer of 1997. This particular set of photographs is related to an element that is essential to all human life—water. Alert students to the fact that they will be discussing how technology provides a trail of clues about how a culture has changed over time and how design reflects the function of the tool and the values of the culture.

D. Go over the different activities small groups of students will accomplish as they "pre" view the photographs you display on the overhead transparency. Tell students to carefully examine each of the photographs as it is displayed. First, as a group they should identify and list the objects. It may help students to look at and list details within individual photographs. Next, they need to determine which of the objects are old and which are new. They should also be prepared to provide a rationale for their decisions.

Write the following categories on the board. As different small groups of students report on their discussions, write key points on the board. Recap major observations children have made before moving to the next stage of the analysis.

- List the objects in each photograph
- Describe the objects
- Old or new?

Next, ask students in small groups to list three things they might infer about the presence of old and new technology in Japan based on their observations of the photographs. Use the following questions to guide the discussion. How has the design of some tools changed over time? Why have the changes occurred? Invite students to ask more questions about the photographs. Record students' questions and ideas on the board.

E. Guide the students in a follow-up discussion that extends and refines their thinking. The first three photographs in this set were taken at an ancient temple in Japan. Display photograph 1 and draw attention to the design of the old well. Remind students that the well is still in working condition, water is still available in that location, but the well is no longer used as a tool to get water. Ask students to hypothesize as to why the well is no longer used for this purpose. You may wish to list their suggestions on the board.

Show photograph 2, which is a view of the same well from a different angle. Students will be interested to note that the location of the source of water for the temple has not changed for centuries; however, the technology used to get to the water has changed. In other words, while the need of having access to water has not changed over time, the technology used to get the water has changed. Invite students to comment on how water is obtained using newer technology. Ask students to discuss why the old well has not been torn down. Can students think of similar examples of technological changes within their immediate community? For example, a great grandmother's flat iron still works but has been replaced by an electric iron.

Use Appendix 2 to identify photographs and to prompt discussion. Tell students that the children in photograph 3 are on a field trip to another temple. They are using dippers to get a drink of water from the fountain, as many others who have visited the temple have done for centuries.

Show photograph 4, which is a public water fountain in a park. Remind students that these two different sources of water are used for similar, yet different purposes. Ask children to consider how the design of these objects might reflect their function and value within the society. For example, in photograph 3 the children are taking sips of water as an outward expression or ritual of an inner spiritual cleansing before they enter the temple. These same children would also be likely to use the water fountain in photograph 4 to get a cool drink of water on a hot July day. Ask students to consider how the design of the temple fountain in photograph 3 has remained unchanged for centuries. Why is it no longer obsolete, whereas, the well in photograph 1 is obsolete?

Photographs 5 and 6 are interesting because they both relate to using old and new technology to fight fires. Photograph 5 shows a very old cistern that holds a supply of water next to a very old wooden house in Japan. The fire pails could be used, just as wooden buckets were used in the past, to douse any small fires that might occur in the wooden structure.

Photograph 6 illustrates a modern fire plug that is connected to an underground water pipe system in an urban area. Students will enjoy noticing that the fire plug has been integrated as part of an urban, rock garden landscape. Ask students to look at photograph 5 and consider why the same technology that was used in ancient days is still appropriate. For example, no underground sewer or water pipe systems exist in some older sites in Japan.

Photograph 5 also shows a contemporary rain gutter downspout on the right edge of the building. Photograph 7 shows an aesthetic design of another water downspout. During a gentle rain, water falls from the roof and cascades down in small pools from one cast iron metal collecting bowl to another. The falling of the water creates a gentle, pleasant sound that adds to the beauty and enjoyment of the garden. Discuss the differences between functional and aesthetic concerns. Consider why the designers of the garden did not want to use a more modern style of downspout. What does the design of an object tell us about what a society values?

F. Summarize the themes discussed throughout the lesson. Invite students to suggest key ideas related to the photograph analyses. For example, remind students that old and new technology coexist in Japan. Tools of technology change over time and may even become obsolete. Japan has experienced a continual change of tools in both form and function. The Japanese culture has responded to those changes in ways that reflect values. As a culminating activity, you may wish to invite students to help plan for and participate in an Old and New Day. This day might be focused on exploring old and new objects from the children's cultures or homes. For example, if children come to school wearing something new and something old, they should be prepared to explain the use, origin, and personal or cultural value of the objects.

ASSESSMENT

- Student participation in class discussions and contributions to group work will be assessed as the class completes the activities.
- Student reports or photograph exhibits they have created during extension activities, such as field trip explorations in their own community, may be assessed on how well they have represented old and new technology in the local community (see Extension and Enrichment).
- Students may write a one paragraph essay that explains at least three ways that the design of technology in Japan reflects a time period or cultural values.

EXTENSION AND ENRICHMENT

A. Report Activity: As an extension activity, children may wish to record, photograph, and report on the presence of old and new technology in their own communities. A group walking trip, for the express purpose of collecting photographs or making sketches, may be arranged. Polaroid or disposable cameras offer a fairly inexpensive method for supporting children's projects. Teachers may wish to scout out and locate areas in the community for a field trip. For example, you may locate an old locomotive engine on a side track next to a newer Amtrak engine or subway train; an old mail delivery slot in an older building may stand next to a new mailbox; or, an old chalkboard may sit next to a new computer. Arrange an exhibition area for students to arrange and display photograph sets or use class time to allow children to share findings.

B. Calligraphy Activity: Students may wish to refer to Appendix 3 which is related to writing technology in

Japan. In photograph 8 students should notice how the girl uses two small, rectangular weights to hold the paper in place. Some calligraphy weights in Japan are designed as pieces of bamboo, dragons, or designs from nature. Students might also notice that the ink container *(suzuri)* the girl is using to place ink on her brush consists of a stone that has a smooth surface and a depression at one end for holding ink.

Students may try their hand at using a paint brush, a piece of white paper, and india ink to write *kanji* characters. Appendix 4 provides a template of the kanji character for the word *hayashi*, or woods. By way of contrast, students may wish to use a variety of other writing implements, such as pencil, pen, typewriter, word processor, to write the word "woods." They may then xerox a copy of that page. You may wish to show students photograph 10, which shows a white erase board sign and a photocopy machine at an elementary school in Hiroshima. Student work may be displayed or collected in a portfolio.

Guide a discussion of the differences in the tools used and why people make the decision to use different types of tools of technology for different purposes. Ask students to consider how writing technologies have changed over time and why those changes have occurred. Photograph 9 provides a good example of old and new technologies used for writing. Students will notice the neon sign on the side of the building that coexists beside the stone monument in the rock garden by the side of the store. Electricity is needed for one while the other reflects the centuries-old art of engraving (although electricity is often used today to achieve this effect).

C. Discussion and Prediction Activity for Older Students: Invite students to think about the future of technology in Japan. According to the General Guidelines for Science and Technology policy, approved by the government in 1992, Japan will focus on three technology-related efforts in the future:

1. Find a solution to environment and energy
2. Pursue research and development in a balanced manner
3. Develop a rich and satisfying life for people while dealing with the aging of the Japanese population.

In addition, people in Japan are seeking and finding ways to maintain a harmonious balance between technology-related work and nature. A case in point is provided by Nagano in the northern part of Nagano Prefecture, the site of the 1998 winter Olympic games. People in Nagano are considering how to handle the millions of visitors who will attend the Olympics. At the same time they are seeking creative ways to balance growing tourism, industry, and agriculture. For example, currently over 7 million tourists visit the 1,400 year-old *Zenkoji* temple in Nagano each year. Technology-related industry in the area consists of electronics, publishing, printing, and food-related industries. Agricultural pursuits in the area include growing apples, rice, and yams.

There can be little doubt that technology has contributed to Japan's place in the global society. Japan is posed on the threshold of the "new industrial/ technological revolution." Statistics indicate that as recently as 1997, 99.2% of the households in Japan owned color television sets, 75.7% video decks, 57.9% compact disk players, 56.3% stereos, 90.8% microwave ovens, and 79.3% air conditioners. On the other hand, 41.6% owned Japanese language word processors and 17.5% fax machines. Interestingly, only 22.1% owned a personal computer. Yet, in 1993 Japan's *kompyuta sangyo* (computer industry) produced almost 18% of a 434.9 billion dollar world computer market.

In 1992, Japan began a 10-year research program to develop a four-dimensional computer. This computer future model of artificial intelligence will function in ways similar to the human brain. Such computers may automatically drive cars or be capable of recognizing people by sight.

Guide a discussion of what technology might look like in Japan's culture. Ask them to list current technology that might someday become obsolete and to consider causes for obsoleteness. What values in Japanese culture might influence the evolution of technological advance, design, and function? Students may draw pictures of their predictions and write a one paragraph essay explaining the rationale for their predictions.

SUPPLEMENTAL RESOURCES

Tames, Richard, & Tames, Sheila. *Japan: Things to Make, Activities, Facts.* New York: Franklin Watts, 1994.

The American Heritage Dictionary. Second College Edition. Boston: Houghton Mifflin, 1991.

The Japan of Today, 3rd Edition. Tokyo: International Society for Educational Information, Inc., 1991.

The Ministry of Foreign Affairs of Japan WWW Homepage, http://www.mofa.go.jp/index.html
Includes the latest information on current Japan-related issues, Japanese foreign policy, or intercultural exchanges with Japan. This homepage is timely, reliable, and rich in variety, with links to other key sites throughout Japan.

Views of Japan. Tokyo: Urban Connections, Inc., 1995. (49 pp.) Using colorful and updated pictures, this book briefly explains the land, people, lifestyle, economy, and traditional culture of Japan. It is written for elementary school students.

The following videos can be borrowed from the Consulate General of Japan Offices as well as other offices, including:

Japan Information Center
Consulate General of Japan
Suite 2000
100 Colony Square
Atlanta, GA 30361
email: info@cgjapanatlanta.org

24 Hours in Tokyo. 30 minutes. Depicts many facts of Tokyo, such as customs, urban living, and traditional arts, 1988.

Japan Today. 22 minutes. This program is a general overview of Japan and its society, a unique combination of modern technology and ancient tradition. The film also discusses the country's surrounding issues such as the environment, 1991.

Japan Today—The Country and its People. 36 minutes. This video shows various aspects of modern Japan and its people, 1994.

Japanese Technology—A Tradition of Craftsmanship. 24 minutes. The secret of why and how the Japanese became so successful in development of high technologies is revealed through the society and educational system of Japan, 1992.

High Technology in Japan. 28 minutes. This program introduces the most recent high technologies in Japan, 1990.

APPENDIX 1:
PHOTOGRAPH SET TECHNOLOGY ANALYSIS/THINK SHEET

Names: Date:

Step 1: Observation

A. Study each of the photographs displayed. First, try to identify and list the objects you see in the photographs. Second, describe the objects. It may help you to look at and list details within individual photographs. Third, decide which of the objects are old and which are new.

B. Use the chart below to write down your observations.

• List the objects in each photograph	• Describe the objects	• Old or new?

Step 2: Inference

Based on what you have observed above, list three things you might infer about the presence of old and new technology in Japan. For example, has the design of certain tools changed over time? Why?

1.

2.

3.

Step 3: Questions

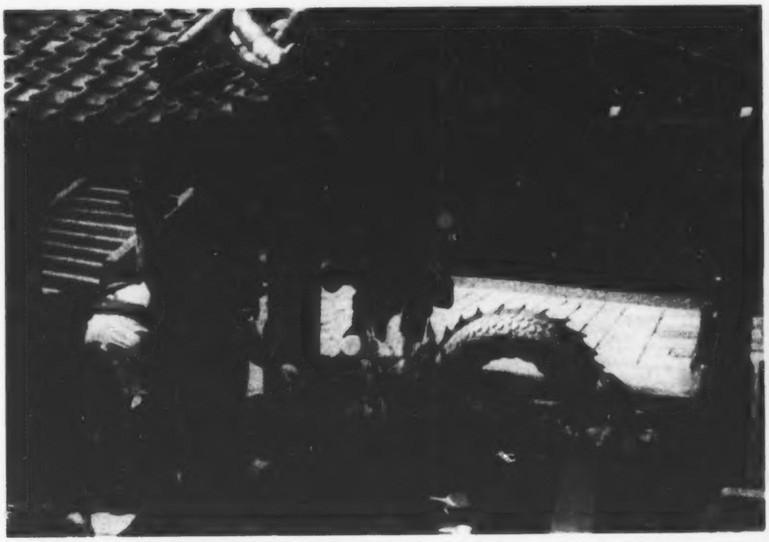
List any questions you still have about the photograph sets.

APPENDIX 2:
PHOTOGRAPH SET A: WATER-RELATED TECHNOLOGY

Photograph 1

Photograph 2

Photograph 4



Photograph 3

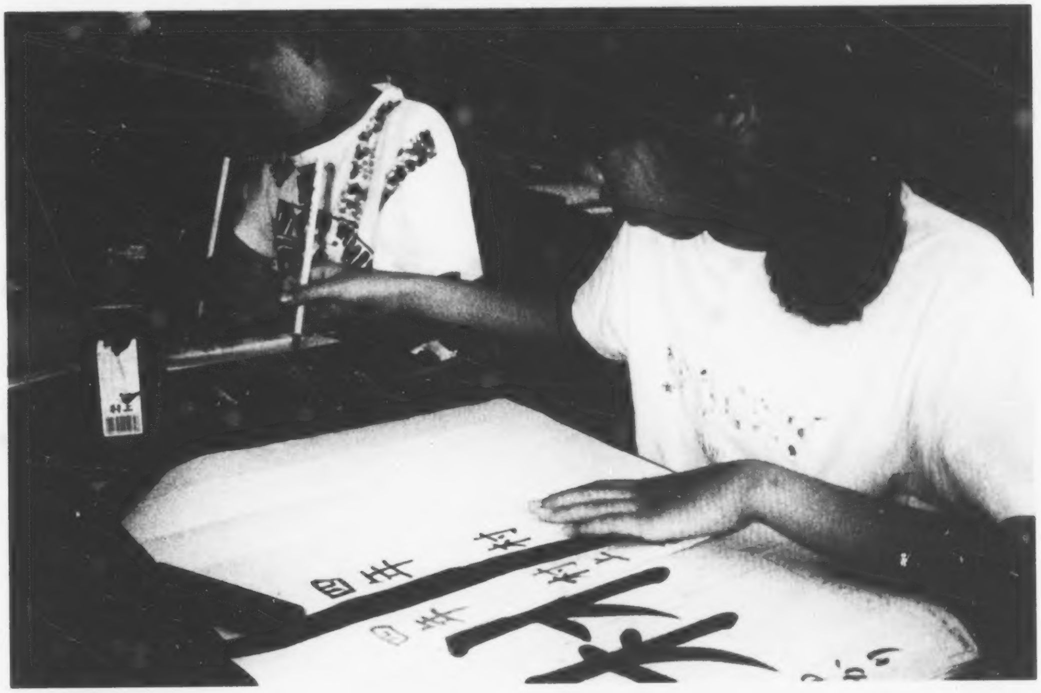
APPENDIX 2:
PHOTOGRAPH SET A: WATER-RELATED TECHNOLOGY

Photograph 5

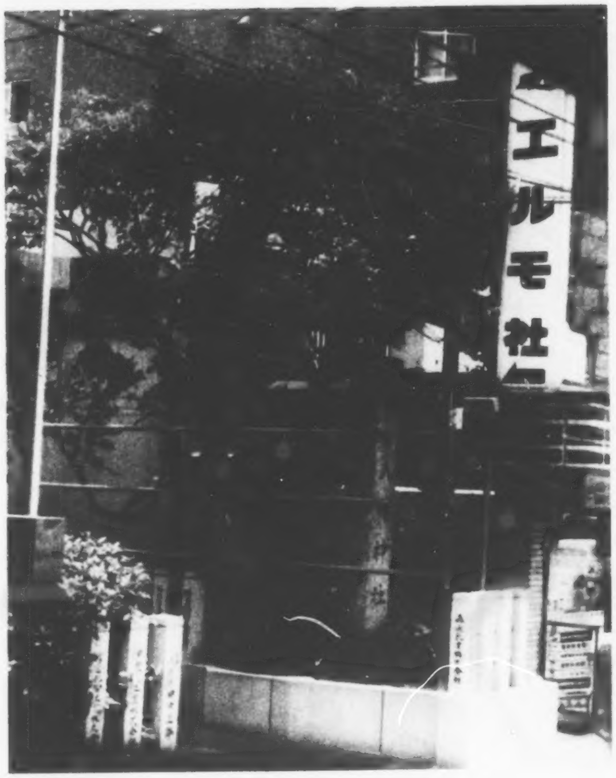
Photograph 6

Photograph 7

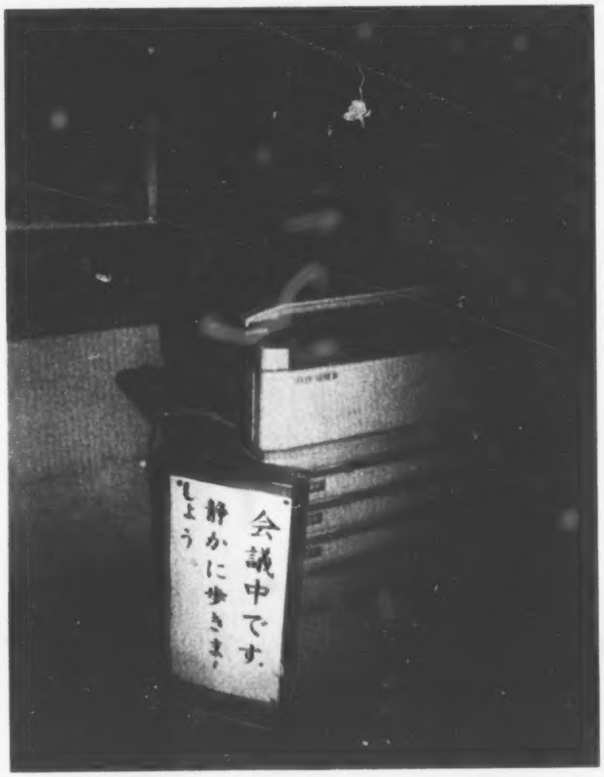
APPENDIX 3:
PHOTOGRAPH SET B: WRITING-RELATED TECHNOLOGY



Photograph 8



Photograph 9

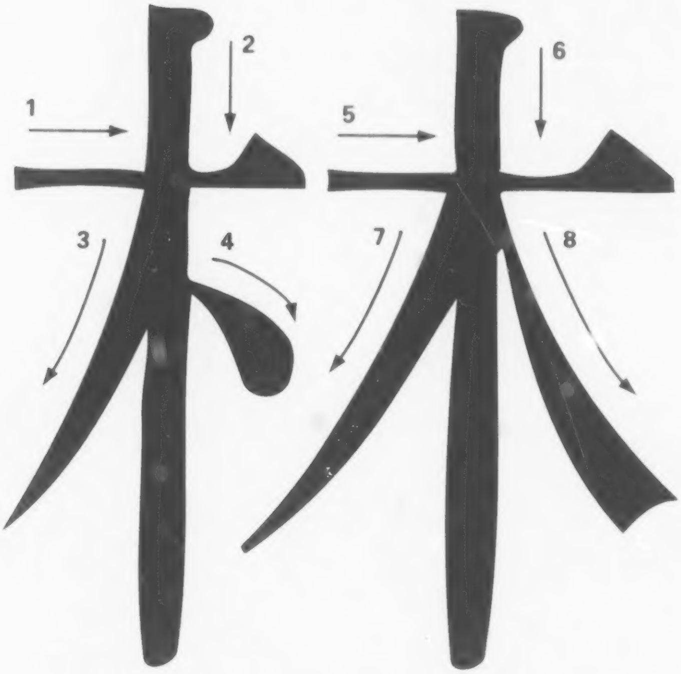

会議中です。
静かに歩きましょう。

Photograph 10

APPENDIX 3:
PHOTOGRAPH SET B: WRITING-RELATED TECHNOLOGY

Photograph 11

APPENDIX 4:
CALLIGRAPHY LESSON



Department Stores in Japan and the United States: A Comparative Study

by Dr. Linda K. Menton
University of Hawaii at Manoa, Honolulu, Hawaii

NCSS STANDARDS

IX. Global Connections

a. explain how language, art, music, belief systems, and other cultural elements can facilitate global understanding or cause misunderstanding;

b. explain conditions and motivations that contribute to conflict, cooperation, and interdependence among groups, societies, and nations;

g. describe and evaluate the role of international and multinational organizations in the global arena;

h. illustrate how individual behaviors and decisions connect with global systems.

OVERVIEW

Japanese department stores offer an amazing variety of goods and services to their customers. In addition to selling the kinds of merchandise usually found in U.S. department stores, such as clothing, jewelry, and housewares, Japanese department stores often include pet stores, garden shops, and sporting goods sections. Almost all have food courts where baked goods, fruits and vegetables, liquor, ice cream, and a variety of gift-wrapped chocolates and delicacies can be purchased. Along with a vast array of merchandise, department stores often house travel agencies, restaurants, beauty shops, and self-service grocery stores. Some stores offer classes in specific cultural activities, such as Japanese flower arranging *(ikebana)*, while others provide English conversation classes; one has a golf school. Major Japanese department stores have their own art galleries. These galleries exhibit works of art from Japan and from foreign countries.

This lesson focuses on analyzing the similarities and differences between Japanese and U.S. department stores, and then hypothesizing what those similarities and differences might indicate about the two societies in the context of global connections. In order to do this, students will take part in a data-gathering activity that will require them to visit a U.S. department store. They will then learn about the merchandise and services offered in Japanese department stores. As a result of engaging in these activities, students should have gathered enough qualitative data to allow them to develop some informed ideas about contemporary Japanese society. They will then compare and contrast those ideas with what they know of contemporary U.S. society. Next, they will use that information to hypothesize what their findings might indicate about Japan and the U. S. in terms of global connections.

RECOMMENDED GRADE LEVEL/COURSE PLACEMENT

This lesson is designed for use in high school world history classes, usually grades 9 or 10. It could also be used in global studies courses, in area studies courses, and in Asian studies courses. It might be used in a very basic economics class in a lesson on supply and demand but would need to be modified with more emphasis on importing and exporting consumer goods.

RECOMMENDED TIME ALLOTMENT FOR INSTRUCTION

Approximately 5 class periods. Students should visit the department store of their choice individually after you have introduced the lesson. This data-gathering aspect of the lesson, which should be assigned as homework, will take students approximately three hours.

OBJECTIVES

Knowledge—Students will:

- compare and contrast the goods and services offered in U.S. and Japanese department stores.
- hypothesize what those similarities and differences might indicate about contemporary Japanese and U.S. societies, especially in the context of global connections.
- explain how Japanese department stores serve an important means of forging connections with other countries.

Attitude—Students will:

- understand the role of consumerism in contemporary Japanese and U.S. societies.
- appreciate Japan's openness to foreign goods and ideas as its citizens strive to maintain their unique cultural identity.
- understand their own roles as consumers in a global society.

Skills—Students will:

- collect data about U.S. department stores.
- read about and describe Japanese department stores.
- develop hypotheses as to what similarities and differences between Japanese and American department stores might indicate about each society.
- explain how these similarities and differences might affect global connections between Japan and the United States.
- illustrate how their actions as consumers connect with global systems.

MATERIALS/RESOURCES NEEDED

Copies of Appendices 1–4 for all students

VOCABULARY DEVELOPMENT

aisu-kurimu—ice-cream

chokoreto—chocolate

consumers—people whose wants are satisfied by using goods and services

department store—a large retail store organized into various departments of merchandise

geta—Japanese wooden clogs

goods and services—objects or actions that can satisfy people's wants

ikebana—Japanese flower arrangement

kimono—wide-sleeved robe fastened at the waist with a sash

obi—kimono sash

o-bon—Buddhist summer festival to honor one's ancestors

o-chugen—custom of mid-summer gift-giving

o-jiisan—grandfather

salaryman—a salaried businessman

senbei—rice cracker

sensei—teacher

tabi—Japanese-style socks

yukata—informal summer kimono

zabuton—floor cushion

zori—Japanese sandals worn with kimono

INSTRUCTIONAL PROCEDURES

A. Explain to students that they are going to conduct a comparative study of Japanese and U.S. department stores. The first step in this study is data-gathering. Distribute Appendix 1, Goods and Services at a U.S. Department Store. Explain to students that they are to visit a large U.S. department store of their choice. They should allot approximately 3 hours for this visit, which can be done all at one time or in hour-long increments. Students should complete Appendix 1 individually, not in pairs or groups. Before students begin this assignment, they should confirm their choice of a particular department store with the teacher; they should not choose discount stores for this assignment. If it is impossible to visit a traditional department store, students can select a large, multi-service discount store. Students may need to review the definitions of the terms goods and services before beginning this assignment.

B. After students have completed Appendix 1, divide them into groups of four. They should (1) describe their data-gathering experiences to the other group members; (2) share two things they learned about a particular store that they did not know before; and (3) speculate about what Japanese department stores might be like. These speculations should be recorded; students will check the accuracy of their ideas after completing Appendix 2.

C. Distribute Appendix 2: A Day at a Japanese Department Store. This can be assigned as homework. Students should read Appendix 2 through once for general information. Then they should retrieve Appendix 1. As they read Appendix 2 the second time, they should check off goods and services found in Japanese department stores in the column labeled Japan on Appendix 1. (Later you should tell them that goods and services listed on Appendix 1 are usually offered in Japanese department stores, although all stores may not offer all the goods and services listed.)

D. Students should return to their groups with Appendices 1 and 2 in hand. After checking the accuracy of their earlier speculations, students should work together on Appendix 3, Japanese and U.S. Department Stores: Comparisons and Contrasts. Each group will report their hypotheses about Japanese and U.S. societies to the class. For example, students might note that gift-giving seems to be important in Japanese culture; that women seem to make many monetary decisions; that cash seems to be used for many purchases; that although Japan has maintained much of its cultural identity, it seems open to foreign ideas; that Japan appears to be a very service-oriented society.

E. Distribute Appendix 4: Student Discussion Guide and the newspaper article "Japan Getting Ready to Get Malled," and conduct a class discussion.

ASSESSMENT

- Responses to Appendix 1: Goods and Services at a U.S. Department Store, and Appendix 3: Japanese and American Department Stores: Comparisons and Contrasts, can be used to assess student comprehension.
- Responses to Appendix 4: Student Discussion Guide, can be used to assess cooperative group performance. Group members should be assigned specific responsibilities.
- Students could be asked to write an essay or respond to an essay test question on topics such as (1) "What are the major similarities and differences between Japanese and U.S. department stores?" or (2) "Explain how Japanese and U.S. department stores serve as an important means of forging global connections between the two countries."
- Divide students into pairs. One student is to play a Japanese marketing executive; the other student is to

play a U.S. department store marketing executive. The Japanese executive must try to convince the U.S. department store executive to carry a particular Japanese service or product in a U.S. department store. In turn, the U.S. department store marketing executive must try to convince the Japanese marketing executive to carry a U. S. product in a Japanese department store. Student performances should indicate that they have learned effective ways of selling their products from the lesson. For example, they should know that providing follow-up service would probably be a critical selling point when trying to market a U.S. product in Japan and this should be reflected in their dialogue.

- Students can work individually or in pairs to market a U.S. product for a Japanese department store. Students may use a format of their choice, such as a music video, a poster, a newspaper or magazine ad, a song, or jingle. Again, student work must reflect information about Japanese consumers and their expectations that were developed in this lesson.

EXTENSION AND ENRICHMENT

- Use the Internet to visit the home page of *The Japan Times* (http://www.japantimes.co.jp), an English-language newspaper. Find out what art exhibits are scheduled at different department stores in Tokyo, Osaka, Kyoto, and Kobe. Is there any difference in the type of exhibits in Tokyo versus those in other cities? If so, how might you account for this difference? Relay your findings to the class.
- When a customer pays for a purchase at a Japanese department store, the item is sometimes wrapped at the sales counter in distinctive wrapping paper and then placed in the store's shopping bag. If the customer indicates the item is a gift, it is wrapped even more elegantly. This service is provided free of charge.

  The book *Gift Wrapping: Creative Ideas from Japan* by Kunio Ekiguchi (see Supplemental Resources) contains directions for wrapping gifts. Demonstrate one of these methods to your classmates. Explain why gift-wrapping is given careful attention in Japan and give several examples of how it might be done.
- The books *How To Wrap Five Eggs: Japanese Design in Traditional Packaging*, and *How to Wrap Five More Eggs: Traditional Japanese Packaging*, by Hideyuki Oda (see Supplemental Resources) both deal with traditional Japanese packaging, an art form that the author notes has all but disappeared. Design a package for an item of your choice, perhaps five eggs. Your package can have aspects of traditional Japanese design or may be entirely original. Share your design with your classmates, explaining why you chose a particular item to package, how you actually designed the package, and why you chose specific materials to make it.
- The book *Everyday Life in Traditional Japan* by Charles Dunn (see Supplemental Resources) has a chapter entitled "The Merchants" that explains the role of merchants in traditional Japanese society. It also makes brief reference to the origins of one of Japan's largest and oldest department stores, Mitsukoshi. Read the chapter on the merchants and devise a way to convey what you learned to your classmates.
- Write a brief history of a department store of your choice. A general history, such as Robert Hendrickson's *The Grand Emporiums: The Illustrated History of the Great Department Stores* (see Supplemental Resources) might help you get started. However, there are also books and articles about the history of specific stores. Be sure you note in your report or presentation if the source you used was commissioned or paid for by the store or the corporation that owns it. Why is it important to note that?
- If you have ever had the opportunity to visit a European department store, jot down what you remember about the experience, especially about the store itself. Sketch a floor guide of the store. That is, note in as much detail as you can remember what kind of merchandise or services were offered on each floor. Then go back and look at your notes about Japanese department stores in Appendices 1 and 2. Do you think Japanese department stores are more like European department stores or more like U.S. department stores? Give reasons for your response.
- Shopping malls have become an important part of the U.S. landscape. Go to a nearby mall and consider the following questions. What kind of population is needed to support a mall? Is there any pattern as to how stores are located in a mall? What are the most desirable locations in a mall and why? Write down other questions that come to your mind as you view a mall as a critical observer. Then decide which one of these questions, your own or one of those mentioned here, that you want to research and report on. The following sources may help you get started. William S. Kowinski's *The Malling of America: An Inside Look at the Great Consumer Paradise* (see Supplemental Resources) is a useful and often critical source about malls. *Great Store and Shopping Center Design: Winners from the Institute of Store Planners/Visual Merchandising + Store Design Annual Competition* (see Supplemental Resources) includes information about award-winning stores; a more recent version may be available. *American Shopping Centers* by I.M. Tao + Total Design Concepts (see Supplemental Resources) contains numerous photographs of U.S. malls and shopping centers.
- Critics of shopping malls often contend that they destroy small businesses. Is this contention true of the mall that you frequent the most often? To find out, check the newspapers to discover when your particular

mall was built. Note its location and the reason why it was constructed. Then check a city directory, such as *Polk's Directory* or a business directory for your area. Find the directory dated five years before the mall you frequent was built. Choose ten small businesses that existed at that time within a radius of five miles of the mall. These small companies should not be part of a national chain but independently owned businesses. These might include a shoe repair store, a printer, a drugstore, an ice cream store, a clothing store, and other similar establishments. Make a list of the ten businesses you chose. Then consult the city directory for the next nine years. Note which business continued to exist year after year and which ones disappeared. Mark down the year a businesses disappeared from the city directory. After you complete this task, look at your data. Is there any one year when more small businesses seem to close down than others? Do you think there is any correlation between the demise of certain small businesses and the construction of the nearby mall? If so, what do you think the reasons are for this? If there is not any correlation, why do you think this might be so?

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Ginza Matsuzakaya Floor Guide. 10-1 6 Chome Ginza, 104, Tokyo.

Mitsukoshi Ginza Branch Floor Guide. 4-6-16 Ginza Chuo-ku, 104 Tokyo.

Shibuya Seibu Floor Guide. 21-1 Udagawa-cho, Shibuya-ku, 150, Tokyo.

Shibuya Seibu Service Guide. 21-1 Udagawa-cho, Shibuya-ku, 150, Tokyo.

Tokyu Hands Floor Guide, Shibuya Store, 12-18 Udagawa-cho, Shibuya-ku, 150, Tokyo

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APPENDIX 1
GOODS AND SERVICES AT A U.S. DEPARTMENT STORE

The checklist below has been designed to help you gather information about the goods and services offered at a department store of your choice. In some cases, you may need to ask at the information desk or check the store directory to see if a particular good or service is offered.

Take your completed checklist to class as directed by your teacher. Then keep it in a safe place. You will need it to complete other portions of this activity.

A. Go to a U.S. department store of your choice. Fill in the following information:

Name of store ______________________________

Date(s) of visit ______________________________

Number of hours each visit ______________________________

B. Fill out the checklist below.

1. Check whether the item listed is a good (G) or a service (S). If you think it is both, check both columns.
2. Check Yes if a good or service is offered in your department store; check No if it is not.
3. Check the column marked Mall if a particular good or service is not offered in your department store but is offered in the mall. If your department store is not in a mall, disregard this column.
4. Make any additional notes or comments under the column labeled Notes.
5. Leave the column marked Japan blank for now.

Name of Store ____________________ Location ____________________

Goods & Services	**G**	**S**	**Yes**	**No**	**Mall**	**Notes**	**Japan**
alterations department							
art gallery (where artists exhibit their work)							
ATM machine							
bakery							
barber shop							
beauty shop							
book shop							
bridal department							
car repair							
catalog sales							
children's play area							
classroom(s)							
cloakroom							
clothing–children							
clothing–men							
clothing–women							
concierge							
custom made furniture/draperies							

Goods & Services	G	S	Yes	No	Mall	Notes	Japan
delicatessen							
delivery service							
designer boutiques							
dry cleaners							
electronic goods							
entertainment space (stage, concert hall, etc.)							
exhibit hall							
florist							
free parking							
fur salon							
garden shop							
gift wrapping							
gift advisor							
grocery store							
home appliances							
housewares							
information desk							
jewelry							
key shop							
language interpreter							
leather goods							
money exchange							
movie theater							
optical shop							
personalized printing: (invitations, business cards, Christmas cards)							
personal shopper							
pet store							
portrait studio							
postage stamps							
restaurants (note # & type in "Notes," do not record restaurants in mall)							
school uniforms							
shoe-fitter							
shoe repair							
skin-care consultant							
sporting goods department							
travel agency							
watch repair							

C. List other goods or services you found in your department store that are not listed here or that you consider noteworthy.

D. Write down three things you learned about this store that you did not know before or found especially interesting.

1.

2.

3.

E. Briefly describe your data-gathering experience. First, explain how you gathered the information about the goods and services offered at your store. Then describe what the experience was like for you.

F. Write down any other thoughts you have about this experience you want to share with your classmates.

APPENDIX 2
A DAY AT A JAPANESE DEPARTMENT STORE

"Ohayo gozaimasu, Ohayo gozaimasu," "Good morning, Good morning," a chorus of voices calls out. It is 10 o'clock on a Saturday morning and one of Tokyo's many department stores is opening for business. Store workers are lined up at the door, smartly dressed in their distinctive uniforms, bowing to incoming customers and welcoming them to the store. *"Irasshaimase,"* "Welcome" the chorus continues, *"Dozo, ohairi kudasai,"* "Please come in."

Shoppers flood into the store. Most have arrived by subway; in fact one of the entrances to this particular store connects directly to the subway. Other customers have driven to the store even though parking fees in the store lot can be expensive.

One of the first shoppers of the day is Mrs. Ishikawa. She makes her way directly to a large open area on the sixth floor of the store where tables and chairs have been set up. Her goal today is to complete her shopping for the summer gift-giving season called *o-chugen*. Tradition dictates that gifts must be sent to mentors and others who have helped the Ishikawa family over the past year. Mrs. Ishikawa retrieves her list from her purse and begins to page through a summer-gift catalog. She decides, in consultation with a store employee sitting across from her, that she will send gift boxes of *senbei* or rice crackers to some family acquaintances. A somewhat more elegant box is to be sent to her son's landlady in Kyoto, who has been very helpful to the young salaryman who moved there in April to take his first job in a large corporation. After some thought, Mrs. Ishikawa decides she will order something less traditional for the social worker who has assisted her all year long in taking care of her elderly mother-in-law. She arranges to send the young woman a flowering plant in a basket for her desk. After making her choices and providing names and addresses to the salesman, Mrs. Ishikawa pays her bill in cash. She leaves secure in the knowledge that her gifts will be neatly wrapped and graciously delivered, on time.

By noon time the store has become even more crowded. One of the shoppers wending her way through the counters and displays is an American woman who works as an English teacher. Barbara Jones has not been in Japan very long; her Japanese is functional at best. Now she has been invited to a wedding. One of her students is getting married and his parents have kindly asked her to the wedding. Barbara has never been to a Japanese wedding. She is delighted to have been asked, but she has no idea what to buy for the young couple as a wedding gift. How much should she spend? Should she give money? A household appliance? Barbara's friends have told her that this store has a foreign customer service desk. After checking with the information desk on the first floor, Barbara takes the escalator to the fifth floor. There a cheerful young woman stands up and bows to her. She then asks Barbara in perfect English how she can be of help. After Barbara explains her problem, the young woman suggests that money would be an appropriate gift. She suggests an amount and helps Barbara select an exquisite wedding gift envelope *(shugi-bukuro)* decorated with intricate red and gold cording. After thanking the young woman, Barbara realizes she actually has some time before she has to teach her next class. She goes to the top floor of the store. For the next hour she loses herself in an exhibition of impressionist art from France. People have told her that Japanese department stores often have their own art galleries where customers can view paintings or sculptures, or ceramic works or fabric art from all over the world. This is the first time Barbara has ever been to such an exhibit in a department store; at home she would see such an exhibit in a museum. She makes a note that she really must be sure she returns next week when a performance of traditional Japanese dance is scheduled in the store's comfortable theater.

Kazuya Takemoto is seven years old. He is sitting in a small noodle shop in the store's basement, playing with his bowl of *soba* or buckwheat noodles.

"Eat," says Kazuya's *o-jiisan* (grandfather). "When you're finished we will go and look at the beetles."

"I'm full," Kazuya complains.

"All right," says *o-jiisan*. "But don't ask me to buy you *aisukurimu* (ice-cream) later."

The two proceed to the store's garden and pet shop. There they spend a companionable hour looking at Japanese beetles, which are often kept as pets by adults and children alike.

"When can I have a beetle, *o-jiisan*?" Kazuya asks for the third time that day, as he squints at a stag beetle priced at $500 U.S. dollars.

"Maybe when you are older," grandfather replies. "What else would you like to see today?"

"Nothing. I want *aisukurimu*," Kazuya says.

The two descend to the store's food court section where after much thought Kazuya chooses a double-scoop cone, a *chokoreto* (chocolate) one.

It is already four o'clock in the afternoon. Mrs. Oyama and her friend, Mrs. Naito have already checked the sales on children's clothes that were advertised in the morning newspaper. Mrs. Oyama has also ordered another school uniform for her son. Since school started in April he has grown another two inches. He has complained at home that a classmate who lived in America for several years is teasing him about wearing "flood pants."

Having taken care of their children's needs, the two women ride the elevator up to a large classroom. The *sensei* (teacher) is already there.

"*Konnichiwa, sensei,*" the two women say in unison as they bow, "Good afternoon, teacher."

"Good afternoon," the *sensei* replies. "Are you ready for today's lesson?"

The classroom gradually fills up with women taking a class in *ikebana* or Japanese flower-arranging. The teacher is nationally known for her skills in this traditional art form. Both women have taken other classes at the store, including English conversation classes. But they agree they enjoy the *ikebana* class most, especially in the summertime when they can take advantage of Japan's vast array of flowers to beautify their homes.

While Mrs. Oyama is in class, her husband is in another part of the store, making arrangements to have a table custom-made for their home. Although he is a fairly good carpenter, nothing he has suggested so far is exactly what his wife wants. He sits down with a salesman with her diagram in hand. Together they figure out the dimensions, materials, and cost of the table. Arrangements are made to have the table delivered to the Oyama home.

As the Oyamas make their way back to their car, they notice a lot of customers flocking to the first floor. "What is the attraction?" Mr. Oyama wonders. He soon finds out. Young men are calling out in loud voices for customers to come and see the wonderful bargains to be found in the women's shoe department, where boxes and boxes of shoes have been stacked. Mr. Oyama resolves that if his wife decides to look for shoes he will wait for her at the golf clinic in the sporting goods section.

"I don't need any shoes today," Mrs. Oyama announces.

Mr. Oyama is relieved. Shoe-shopping, at least in his opinion, can turn into a long drawn-out ordeal, especially if his wife insists that the store's special shoe-fitter be called to check on sizing and make suggestions. Mr. Oyama is ready to go home.

In the late afternoon the bustle in the store subsides a bit. Customers are eating in the store's many restaurants and some have gone to a movie at one of the store's movie theaters. Mrs. Fujitani and her daughter Michiko decide to take advantage of the lull to visit the store's traditional clothing section. Michiko needs a new *yukata* or cotton *kimono* for the summer *o-bon* season. At *o-bon* time, people return to their hometowns to honor the spirits of their dead ancestors. One of the ways the dead are honored is by traditional folk dancing. *O-bon* dances are held at temples. Those who wish to dance wear the proper attire, a *yukata* tied with a simple *obi* or sash.

A woman dressed in a beautiful silk *kimono* hurries to assist Mrs. Fujitani and Michiko. She has *tabi* or one-toed socks on her feet as well as sandals called *zori*. She gathers several *yukata* and *obi* for Michiko and her mother to choose from. Finally mother and daughter agree on a color and pattern. Like almost every other customer in the store, Mrs. Fujitani pays cash for her purchases. On their way out of the traditional clothing section, the Fujitanis stand for a while and watch a demonstration, a sandal-maker sitting cross-legged on a *zabuton* (large floor cushion) making high wooden clogs called *geta*.

By seven o'clock the crowd in the store is beginning to thin. A few determined shoppers can still be seen in the designer boutiques. A few teenagers are still looking at CDs and laser disks, a few women are still consulting with elegant salesladies at the cosmetics department, but the day is winding down.

By seven-fifteen, kimono-clad ladies are posted at all the store entrances. "*Arigato gozaimasu,*" "Thank you very much for your patronage," they trill as they bow the customers out. Another day in a Tokyo department store has come to an end.

APPENDIX 3
JAPANESE AND U. S. DEPARTMENT STORES: COMPARISONS AND CONTRASTS

1. Write down three ways you think Japanese and U.S. department stores are similar.
2. Write down three ways you think Japanese and U.S. department stores are different.
3. Compare and contrast Japanese department stores and U. S. malls. How are they different? How are they alike?
4. Based on your statements and the information you have learned, develop three hypotheses about contemporary Japanese society. You might say, for example, from what you have read and learned about Japanese department stores, that Japanese society seems very service-oriented.
5. Back up each of your hypotheses with specific evidence from the reading.

   For example, if you hypothesize that contemporary Japanese society seems very service-oriented, you could cite the kinds and number of services that Japanese department stores offer their customers, such as gift consultants, delivery service, foreign-language interpreters, and art galleries.
6. As you look at the evidence you have cited to support your hypotheses, decide if you really have enough evidence to do so. List other kinds of evidence you would need to really prove your hypotheses.
7. Go back and look at your appendices and notes again. Then write three statements noting how contemporary Japanese and U.S. societies are similar. Then write three statements noting how they are different.
8. Re-read your statements from question 6. Then hypothesize how those similarities and differences might affect global ties between the U. S. and Japan. How might those similarities and differences affect global ties between Japan and other countries? Between the U. S. and other countries?

APPENDIX 4
JAPAN GETTING READY TO GET MALLED

Student Discussion Guide

Read the following article and then discuss it as a class. Use the following questions to guide your discussion.

1. How do you think megamalls will affect traditional Japanese department stores?
2. How do you think megamalls might affect customs like traditional gift-giving in Japan?
3. Do you think that megamalls will be able to offer the same services to customers that department stores currently do? Why or why not?
4. What are the advantages of shopping at a megamall for Japanese customers?
5. What are the advantages of shopping at a traditional Japanese department store for Japanese customers?
6. Even though proposed Japanese malls are modeled on U.S. malls, do you think they will actually function differently from U.S. malls? If so, how? If not, why not?
7. Imagine you have just won a free trip to Japan. Your time there is very limited and you have been told you will have very little time to shop. Your hosts have asked if you would prefer to shop at a brand-new megamall or at several Japanese department stores in Tokyo. Which option would you choose? Why?

APPENDIX 4
"JAPAN GETTING READY TO GET MALLED"

Honolulu Star-Bulletin, 7-16-97, p. D1

The timing appears right for two U.S. developers' bids to build megamalls in Japan

by Yuri Kageyama
Associated Press

NAGOYA, JAPAN—Size. It worked for U.S. retailers, when the megastore **Toys 'R' Us** debuted in Japan in the early 1990s and brought the end of store-size regulations that had long protected mom-and pop stores.

Now American developers hope size will work to their advantage as well in a new foray into Japan: supermalls.

Two U.S. developers, American Malls International of Washington, D.C., and California-based **Koll Real Estate Group,** plan to open more than a dozen giant supermalls in Japan in the next few years.

Each megamall will be about 10 times the size of the few large-scale shopping malls now in Japan.

Although details remain sketchy, the mammoth malls will include parking for 10,000 cars, popular U.S. theme restaurants, movie theaters and a variety of American retailers that are already a big hit with the Japanese.

"Japan has a vast unrealized retail and entertainment potential," said American Malls International president Herbert Miller in Tokyo recently. "Now, Japanese consumers are demanding quality at better pricing."

American mall developers in Japan still have a fight ahead. One of their biggest hurdles will be finding suitable lots in this land-scarce country to build their sprawling consumer paradises. And slow-moving bureaucracy will be another problem.

But malls are one area where Americans have an edge over the Japanese retailers. . . .

"The Americans excel at making shopping a fun experience," said Hideaki Yajima, spokesman for Jusco Co., a supermarket operator that also runs smaller shopping centers.

The Americans can also count on an array of retailers that have successfully cracked a market known as one of the world's toughest—**Sports Authority, Office Depot**, the **Gap, Pier 1 Imports, Eddie Bauer.**

Japan's first Sports Authority outlet, part of a Japanese-style shopping mall in Nagoya, 170 miles west of Tokyo, is estimated to have sold more than $15 million worth of merchandise since its opening a year ago.

"We believe the U.S. style will become the standard in the 21st Century," said Shigeru Sato, a spokesman in Japan for the Fort Lauderdale, Fla.-based Sports Authority.

Converted from a shutdown textile mill, the 4,330 square-meter (46,607 square-foot) store, built just like the Sports Authority stores back home, is average in size by U.S. standards.

But it's anything but average in Japan. "It's so big. It's like a warehouse," said Kenji Kawara, a 24-year-old clerk who drove a half-hour looking for a good deal on running shoes.

Government approval for malls is slow in coming. In Moriya, a northeastern Tokyo suburb, American Malls International has run into opposition from the Agriculture Ministry, which has decreed malls off-limits on designated farm land.

American Malls International officials say the government position is ludicrous, given that the rapidly growing residential area is home mostly to Tokyo commuters—a perfect place for a shopping mall.

But overall the timing might be right. The burst in the early 1990s of the "bubble economy," characterized by soaring stock prices and speculative lending has brought down land prices.

The demand for leisure pastimes is gradually growing as well. Younger Japanese are spending less time in the office and more with their families.

"Japanese retailing is starting to become more international in a big way," said Yasuaki Sawamura, a spokesman for the Japan Council of Shopping Centers, made up of 950 businesses. "We need to get used to that as quickly as possible."

Tsunami: Waves of Devastation in Japan

by Donna Merlau
Onondaga Central Jr./Sr. High School, Nedrow, New York

NCSS STANDARDS

III. People, Places, and Environments
- j. analyze and evaluate social and economic effects of environmental changes and crises resulting from phenomena such as floods, storms, and drought.

VI. Power, Authority, and Governance
- c. analyze and explain ideas and governmental mechanisms to meet needs and wants of citizens, regulate territory, manage conflict, and establish order and security and balance competing conceptions of a just society;
- f. analyze and evaluate conditions, actions, and motivations that contribute to conflict and cooperation within and among nations;
- g. evaluate the role of technology in communications, transportation, information processing, weapons development, or other areas as it contributes to or helps to resolve conflicts.

VIII. Science, Technology, and Society
- b. make judgements about how science and technology have transformed the physical world and human society and our understanding of time, space, place, and human-environment interactions.

IX. Global Connections
- c. analyze and evaluate the effects of changing technologies on the global community;
- d. analyze the causes, consequences, and possible solutions to persistent, contemporary, and emerging global issues, such as health, security, resource allocation, economic development, and environmental quality.

OVERVIEW

Japan is prone to natural disasters such as earthquakes, volcanoes, and *tsunamis* because it is located in a seismically active area. *Tsunamis* are caused by sea floor disturbances, such as earthquakes, underwater volcanoes, and landslides. They cannot be prevented. A *tsunami* can travel in the open sea at speeds up to 500 mph. When it reaches land, it slows to 60 to 70 mph and may form waves as high as 100 feet, depending on the shape and the depth of the coastal region. If a *tsunami* is visible, it cannot be out run. Citizens in vulnerable areas need to know what a *tsunami* is and what to do in the case of such an emergency. Governmental agencies and technology help to gather and relay information to prevent the loss of life and coordinate relief.

This lesson will allow students to obtain background information on *tsunami* activity in Japan over approximately the last 100 years, examine maps which show the location of *tsunami* activity, ocean trenches, and the warning system, and review a reading explaining developments which have occurred within Japan that have attempted to warn people of the dangers of the occurrences of *tsunami.*

RECOMMENDED GRADE LEVEL OR COURSE PLACEMENT

The lesson is designed to be used with 9th or 10th graders in a global studies class. It could also be used in a middle school or high school earth science class or a high school civics class with slight modifications.

RECOMMENDED TIME ALLOTMENT

Four to five class periods are needed to complete all of the activities.

OBJECTIVES

Knowledge—Students will:
- explain why Japan is prone to *tsunamis*
- analyze methods used by the government to mitigate *tsunamis*

Attitude—Student will:
- recognize the devastation caused by *tsunamis*
- understand that mitigation is an international effort

Skills—Student will:
- read and interpret charts and maps containing information about *tsunamis*
- create chronological lists and charts to help them analyze and interpret data
- generate lists of missing information and data which they feel they need to better understand and interpret the problems *tsunamis* cause

MATERIALS/RESOURCES NEEDED

A copy of each should be provided for every student:
Appendix 1: Background Reading
Appendix 2: Major *Tsunamis* in Japan: 1896-1993 (chart)
Appendix 3: Major *Tsunami* Regions: 1896-1993 (map)
Appendix 4: Trenches, Arcs, and Inundation Zones (map)
Appendix 5: Regional *Tsunami* Warning Centers (map)
Appendix 6: Activities

VOCABULARY DEVELOPMENT

arcs—seismically active area which tends to correspond in Japan to the location of volcanoes and deep earthquake sites.

epicenter—area on the earth's surface or crust above where an earthquake was generated.

inundation zone—area along the coast vunerable to *tsunamis.*

magnitude—strength or power of the earthquake based on the amount of energy released by the earthquake; note: a change in magnitude by one unit represents an increase in energy by 30 times.

mitigation—an attempt to lessen or remove the threat of damage and destruction.

plates—thick slabs of rock that make up the earth's crust that are always moving.

run-up—maximum height of the wave above sea level at the time of the arrival of the wave.

subduction—one plate moving or sliding beneath another plate; this occurs along the Japan and Kuril Trenches.

trench—long, deep depression in the ocean floor; an area where a continental plate and an ocean plate collide.

tsunami—(pronounced—tsu-na-me) Japanese for great harbor wave; also known as a seismic sea wave. *Tsunami* are not always generated by earthquakes; they are sometimes referred to as a tidal wave, but do not arise from a change in the tides.

INSTRUCTIONAL PROCEDURES

A. Prior to this lesson students should be familiar with the names and locations of the 4 main islands, major bodies of water surrounding the archipelago, and the basic geographic features of Japan. Students should also know that most of Japan's population, major cities, and industrial sites are located in or near the coastal regions of the islands.

B. Distribute copies of the Vocabulary Development section and review the information orally. Students need an understanding of the vocabulary to complete assignments and analyze the data found in the maps and charts.

C. Distribute and assign Appendix 1: Background Reading for homework. Ask students to read carefully and tell them they will be using the reading in class to answer questions. Distribute Appendix 6 and ask students to begin work on activity 1 by creating a chronological listing of mitigation efforts. Tell them to organize their list by decades: 1870, 1880, 1890, etc. They should bring the reading and the chronological list to class the next day.

D. Review in whole group the chronological listing made by the students. Create on the board or the overhead a decade by decade listing by asking students which decade they placed mitigation efforts in and why. This should take about 20 minutes.

E. Distribute Appendix 2: Major *Tsunamis* in Japan Chart. In small groups of 4, have students discuss the questions in activity 1. Someone in the group should record the answers and a group reporter should be prepared to share with the whole group the highlights of their discussion. Allow 20 minutes for group work.

F. Distribute Appendix 3: Major *Tsunami* Regions Map. Ask students to begin working on activity 2 for homework. They will be working with Appendix 3: Major *Tsunami* Regions Map and Appendix 2: Major *Tsunamis* in Japan Chart. They need to code the map so that individual events can be seen. They may also want to code the chart so that events on the chart correspond to areas on the map. This should be brought to class the next day.

G. Review in class the coding of the map and chart. This can be done using an overhead transparency of the map and chart. Be sure that students can match events on the chart with areas struck by *tsunamis* on the map.

H. Distribute Appendix 4: Trenches, Arcs, and Inundation Zones Map. In small groups of 4 ask students to answer the questions in activity 2. Allow 20 minutes for discussion. Student groups should work as in step E.

I. Distribute Appendix 5: Regional *Tsunami* Warning Centers Map. Ask students to begin working on activity 3 for homework. They will need to use Appendix 5 and Appendix 2 to create a chart. The chart should have an event category, date category, and warning center category. It may be advisable to create a sample chart on the board or the overhead.

J. Put the chart on the board or overhead to review so that everyone is working with the same data. This should take about 15 minutes. In small groups of 4 have students discuss and answer the questions from activity 3.

K. Assign activity 4 as homework. Students should be prepared to discuss the answers in whole group in class the next day.

L. As a whole group review the information derived from the lesson and its meaning.

ASSESSMENT

- Assignments can be evaluated as can class participation.
- Cooperative groups can also be evaluated provided students have roles within the groups and understand they will be evaluated on their roles.

- Activity 4 can be used as an assessment tool after class discussion. Students can be asked to write an essay about *tsunami* mitigation using the questions in the activity as a base.

EXTENSION AND ENRICHMENT

- Show slides from NOAA: the *Tsunami!* set or *The Hokkaido Nansei-Oki Tsunami: July 12, 1993* set. (See Supplemental Resources) This will allow students to visualize the devastation a *tsunami* can cause.
- Show a clip from *Killer Wave: Power of Tsunami* by National Geographic, produced in 1997. This will allow students to visualize the devastation that *tsunamis* may cause and also see mitigation efforts.
- Investigate an area in the United States that has experienced *tsunamis*. Find out about the history of *tsunamic* events and their mitigation efforts. Make a display or a presentation using this information.
- Investigate Disaster Prevention Day in Japan. Find out about other disasters Japan faces and how they are mitigated. Discover what kinds of activities people in Japan engage in on this day. Write a brief report or make an oral presentation to the class.
- Investigate disaster preparedness plans in your community. Which agencies are involved? How is information coordinated and transmitted? Are people required to evacuate to other areas? How is this carried out? What does the actual plan entail? Evaluate or test out the plan. Is it workable, practical? Make a presentation on your findings in class or in your community.

SUPPLEMENTAL RESOURCES

Dudley, Walter, C. and Min Lee. *Tsunami*. Honolulu: University of Hawaii Press, 1980. This book has general background information on *tsunamis* and anecdotal stories of *tsunami* strikes in Hawaii.

Folger, Tim. "Waves of Destruction." *Discover*, May 1994, pp. 66-73. This magazine article gives general information about *tsunamis*. It discusses the 1993 Okushiri *Tsunami* in Japan as well as other recent occurrences. It has some small pictures showing the devastation caused by a *tsunami*.

Killer Wave: Power of the Tsunami. Produced by Kevin Bachar. National Geographic Society, 1997. 60 minutes. This is a video tape produced by National Geographic based on the program "*Tsunamis* and Avalanches" below.

McCredie, Scott. "When Nightmare Waves Appear Out of Nowhere to Smash the Land." *Smithsonian*, March 1994, pp. 28-39. This article has good general background information.

Souza, D. M. *Powerful Waves*. Minneapolis: Carolrhoda Books, Inc., 1992. This book is written at a middle school level. It gives good general information and has good maps and pictures.

Sorenson, Margo. *Tsunami Death Wave*. Logan, Iowa: Perfection Learning Corporation, 1997. This book is also written at the middle school level. It also gives good general information and has good pictures.

"*Tsunamis!*," slides and narration, U.S. Department of Commerce, NOAA, National Geophysical Data Center, Boulder, Colorado. This set of slides shows scenes of devastation due to *tsunamis* in Hawaii, Alaska, the former Soviet Union, Chile, and Japan. The narrative gives a general overview of *tsunamis* and explains what is happening in each slide. They can be ordered from NOAA by phoning (303) 497- 6277, faxing (303) 497-6513, or e-mailing info@ngdc.noaa.gov

"*Tsunamis* and Avalanches," *National Geographic Explorer*, aired on TBS March 23, 1997 (2 hours). The first hour was devoted to *tsunamis*. They focus on what a *tsunami* is and discuss *tsunami* strikes in Hawaii, Alaska, and Japan. Time is spent discussing the role of the Pacific *Tsunami* Warning Center. About 12 minutes of the program are devoted to Japan, past disasters and mitigation efforts.

CITATIONS/BIBLIOGRAPHY

Disaster Mitigation Systems for Earthquakes, Tsunamis, and Volcanos in Japan. Seismological and Volcanological Department, Japan Meteorological Agency, Tokyo, Japan, 1995.

Earthquake and Tsunami: Monitoring and Countermeasures. Japan Meteorological Agency, Tokyo, Japan, 1995.

"The Hokkaido Nansei-Oki *Tsunami*: July 12, 1993." slide narration, U.S. Department of Commerce, NOAA, Boulder, Colorado, 1995.

"Japan and Korea." *Encyclopedia of World Geography*, vol. 22. New York: Marshall Cavendish, 1994, pp. 3068-3069.

"Japan Outline Map." *Exploring World Cultures Teacher Resource Notebook*, Chapter 28, Handout 75. Englewood, New Jersey: Ginn and Company, 1988, p. 287.

Kaneyoshi, Nakayama. *Pictorial Encyclopedia of Japanese Life and Events*, 6th edition, translated by Gaynor Sekimori. Tokyo: Gakken, 1997, pp. 48 & 70.

Lockridge, Patricia and Robert Smith, *Tsunamis in the Pacific Basin 1900-1983*. Folded map, National Geophysical Data Center and Center and Institute for Research in Environmental Sciences. Boulder, Colorado: NOAA, 1984.

"Major Earthquakes and Tsunamis." *The National Atlas of Japan*. Geographical Survey Institute, Ministry of Construction. Tokyo: Japan Map Center, 1990 revised edition, p. 72.

Martin, Charles. *Geology and Geological Hazards of Japan*. Occasional Papers Volume Two, Number Five. Indiana: Institute for Education on Japan, Earlham College, 1992.

Myles, Douglas. "Japan, the Ever-Vulnerable." *The Great Waves: Tsunami.* New York: McGraw Hill Book Company, 1985, pp. 97-109.

Robinson, Andrew. *Earth Shock: Hurricanes, Volcanoes, Earthquakes, Tornadoes, and Other Forces of Nature.* London: Thames and Hudson, Inc., 1993, pp. 181-186.

Tsuji, Yoshinobu, Dr., fax to Donna Merlau in Tokyo, July 7, 1997, 9:04 P.M., 4 pages.

"Major Earthquake Damages," *Earthquake and Tsunami: Monitoring and Countermeasures,"* Japan Meteorological Agency, 1995, p. 6.

Explanatory Notes for the Natural Hazards Map of the Circum-Pacific Region Pacific Base Sheet. Circum-Pacific Council for Energy and Mineral Resources, Dept. of the Interior, U.S. Geological Survey, 1990, pp. 16-17.

APPENDIX 1:
BACKGROUND READING

Imagine a wave traveling in the ocean at 500 mph and passing under fishermen's boats undetected. Try to visualize a wave of water 95 feet high, approximately the size of a 10 story building, hitting the shore at 65 to 70 mph. Such are the descriptions of the *tsunami* that occurred along the Sanriku coast June 15, 1896 during the *Chaguchagu Umakko*, the horse festival. Because this disaster occurred during the festival over 22,000 were killed.

A *tsunami* is usually a series of waves that are caused by a disturbance in the crustal sea floor. A vertical break in the earth's crust causes an earthquake and releases large amounts of energy. *Tsunamis* tend to be generated by shallow earthquakes of a magnitude of 7.5 or greater. *Tsunamis* can also be caused by sea or near-sea volcanoes and/or landslides. The energy released by these disturbances causes waves in a formation similar to that from dropping a stone in a pond. The energy causes the waves to travel at high speeds in the open ocean with a distance of up to 100 miles between the crest (high point) and the trough (low point) of the wave. The waves may vary in height from 1 to 3 feet higher than usual as they travel at high speeds in the ocean. As they reach the shore, the waves will change speed and height. How they change is dependent upon the shape and depth of the coastline. If the sea floor gradually slopes up to shore the wave slows but its height increases. Waves can travel great distances. A sea quake off the coast of Alaska or Chile can trigger a *tsunami* that could strike Japan. However, *tsunamis* are not uniform. They vary depending upon where the faulting occurred, the magnitude of the quake, and the topography of the coast. Just because an earthquake has occurred does not mean a *tsunami* will occur. Predicting *tsunamis* is a tricky business.

Seismically active, Japan has experienced and recorded *tsunamis* throughout its history. This is due to Japan's geographic location in relation to arcs and trenches which are seismically active. Japan's government attempted to mitigate earthquakes and later *tsunamis* when Japan began to adopt western technology after 1860. In 1875, the Geographical Agency of the Ministry of the Interior acquired an Italian seismograph and began making observations. Over time the Japan Meteorological Agency (JMA) developed. It has been responsible for obtaining and developing information and technology that enable the government to mitigate earthquakes and *tsunamis*. JMA works with a variety of ministries within the government and universities to gather information and develop technology. September 1st is Disaster Prevention Day. Celebrated nationally, it aims to to make people across Japan aware of precautions they should take during disasters. It commemorates the anniversary of the 1923 earthquake in Tokyo. The drills and simulations set up throughout the country are used to heighten people's awareness of earthquakes, volcanoes, and *tsunamis* and prevent loss of lives.

Mitigation measures have been taken in susceptible areas in Japan. In the Sanriku coastal area, people in the village of Taro built a 33 foot reinforced concrete wall between 1934 and 1964 to surround the town and protect its inhabitants. The wall can be opened to allow people on to the beaches but closed during *tsunami* warnings. The wall was paid for from the town's budget for public works. On the island of Okushiri a reinforced concrete wall is also being built, in response to the 1993 *tsunami*.

In 1952, the JMA began forecasting warnings and advisories. Such warnings, based on seismic information gathered by sensors throughout the nation, attempted to mitigate *tsunamis* occurring in the region near the Japanese islands. After the 1960 *tsunami*, which was generated off the coast of Chile and struck Japan approximately 22 hours later, the JMA began working with the Pacific *Tsunami* Warning Center (PTWC) based in Honolulu, Hawaii. Both agencies gather information about potential *tsunamis* in the Pacific Rim and share it through satellite and computer links. Japan is also one of the 26 members of the International *Tsunami* Information Center (ITIC). ITIC is based in Hawaii and participates in conferences and efforts to educate about *tsunamis*.

The JMA has divided the nation into regions and developed regional *tsunami* warning centers. These regions are further subdivided into blocks for which the regional centers are responsible. The headquarters of JMA is located in Tokyo. The regional centers are responsible for gathering data and issuing warnings. All of the data gathered may be used locally, but is also transmitted to the Tokyo headquarters. When the threat of a potential *tsunami* exists, warnings and advisories are issued telling the height of the sea wave and the probable locations that may be affected. These warnings are transmitted through a computerized telecommunications system to the police and fire stations, the maritime safety agency, all television and radio stations, and prefectural governments. The police and fire stations as well as the prefectural government send information to the local town and city officials. The mass media warns the people. The maritime safety agency is responsible for warning ships. A satellite communication system, a necessity because of the potential of land-line communication to be disrupted, is used to disseminate information. Sensors within the nation, near the coast, and in the seas transmit data to the regional centers and JMA headquarters. Depending on the source of the sea-floor disturbance, there may be minutes or hours between receiving the data, issuing a warning, and the *tsunami* event. On Okushiri Island in 1993, residents had approximately 5 minutes warning before the *tsunami* struck. The JMA and its affiliates continue to look for new ways to mitigate the hazard. At Tokyo University, scientists are currently working on an ultrasonic sensor system that sends information to personal computers located in fire stations via modems showing changes in the water levels near the docks and shore.

Powerful acts of nature cannot be prevented. People at best can hope to limit the damage done to property and lessen the number injured and killed. When a *tsunami* warning is issued, residents of a threatened area should follow it. *Tsunamis* can devastate an area up to 0.6 mile inland. Beaches should be evacuated and people should seek higher ground. Ships and boats should put out to sea. If they remain in harbor, they might be moved several hundred feet to one-half mile inland by the force of the water. Out at sea the waves are not as high as when they reach shore. Fishing in the harbor and swimming should cease. Because there is sometimes a delay between the earthquake and the *tsunami,* people should not rush back to shore. *Tsunamis* are often comprised of more than one wave. Just because the first wave is relatively small, does not mean successive waves will not be much larger. Sometimes the harbor will drain almost completely before a *tsunami* enters. People must not attempt to go out into the harbor and pick up fish.or other objects stranded in the sand. When the waves come back in, they may be very high and traveling extremely fast. People must not go to the shore to watch a *tsunami.* A wave of water traveling at freeway speeds cannot be outrun. Those in threatened areas should stay tuned to the radio or television for instructions, accurate information, and advice on when it is safe to return to homes and the shore and cleanup can begin. Damage done to power lines and gas lines may cause serious fires and extend the area of disaster. Water supplies may be disrupted and contaminated, ships and buildings could be destroyed, and transportation and communication systems can be disrupted. Cleanup can be extensive in both area and duration. Then again, a warning could be issued and the *tsunami* could be only several inches or feet high. But citizens must heed all warnings to help prevent the loss of lives.

Japan is not the only Pacific Rim country susceptible to *tsunamis.* The entire Pacific Rim is susceptible. In the United States, Hawaii, Alaska, and the west coast have experienced them. Hawaii and Alaska have their own warning centers and mitigation practices. The west coast has unevenly developed mitigation practices. Some areas are well prepared and some are not. All residents of the Pacific Rim need to be knowledgeable of the dangers of *tsunami.*

This reading is based upon the distillation of the sources listed in the Supplemental Resources and Citations/Bibliography.

APPENDIX 2:
MAJOR *TSUNAMIS* IN JAPAN, 1896-1993

Event Date	*Location*	*Magnitude*	*Run Up (feet)*	*Damages*	*Missing*	*Deaths*
June 1896	Sanriku Coast	8.5	94.5	10,393 houses		22,072
Sept. 1923	Tokaido	7.9	39.7	extensive		2,144
Mar. 1927	SW Honshu	7.3	37.1	extensive		3,000+
Mar. 1933	Sanriku Coast	8.1	94.1	4,034 houses	1,542	1,522
Aug. 1940	W. Hokkaido	7.5	9.51	476 houses		27
Dec. 1944	Kumanonada	7.9	32.8	29,189 houses		998
Dec. 1946	Nankaido	8	13.1-19.7	11,591 houses	113	1,330
Mar. 1952	SE Hokkaido	8.2	21.3	815 houses		33
May 1960	Hokkaido, Sanriku, Kanto	8.25-8.5	16.4-19.7	1,599 houses	20	122
May 1968	Sea off Tokachi	7.9	9.8-16.4	673 houses		52
May 1974	Sea off Izu Peninsula	6.9		134 houses		30
Jan. 1978	near Izu-Oshima Island	7		94 houses		25
May 1983	Sea off Akita and Aomori Pref.	7.7	19.7	934 houses		104
July 1993	Okushiri, SW Hokkaido, N. Honshu	7.8	95.1	601 houses	129	100+

1. extensive means 1000 houses, one location or many houses at several locations; according to "Table 1—Destructive 20th Century Tsunamis"
2. + means more than
3. all of these events were generated by sea earthquakes

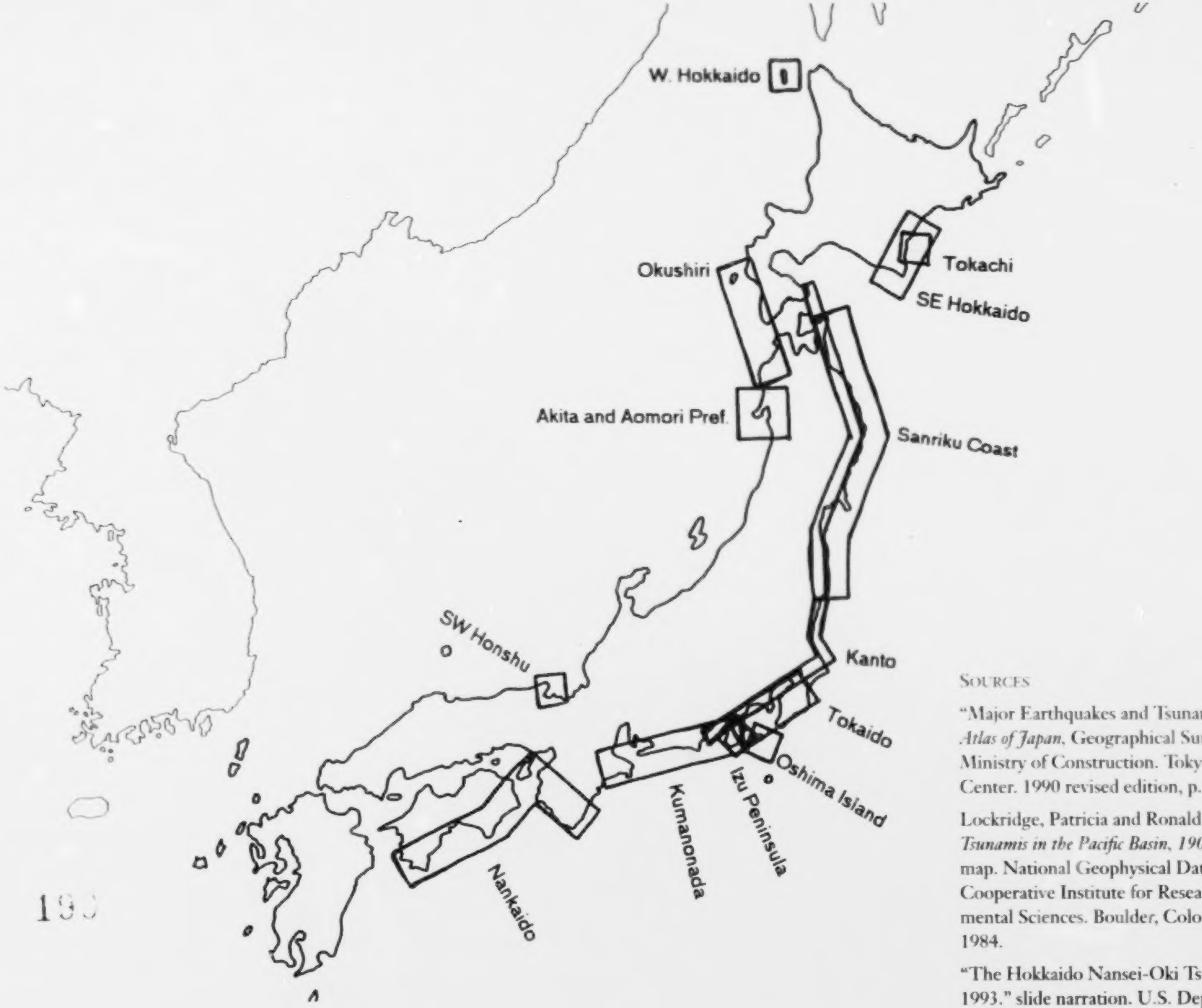
SOURCES (sources are listed according to the amount of information provided):

"Major Earthquake Damages," *Earthquake and Tsunami: Monitoring and Countermeasures,"* Japan Meteorological Agency, 1995, p. 6.

"Table 1—Destructive 20th Century Tsunamis," *Explanatory Notes for the Natural Hazards Map of the Circum-Pacific Region Pacific Base Sheet.* Circum-Pacific Council for Energy and Mineral Resources, Dept. of the Interior, U.S. Geological Survey, 1990, pp. 16-17.

Myles, Douglas. "Japan the Ever-Vulnerable," *The Great Waves: Tsunami,* New York: McGraw-Hill Book Company, 1985, pp. 103-109

APPENDIX 3:
MAJOR *TSUNAMI* REGIONS: 1896-1993


W. Hokkaido
Okushiri
Tokachi
SE Hokkaido
Akita and Aomori Pref.
Sanriku Coast
SW Honshu
Kanto
Tokaido
Oshima Island
Izu Peninsula
Kumanonada
Nankaido

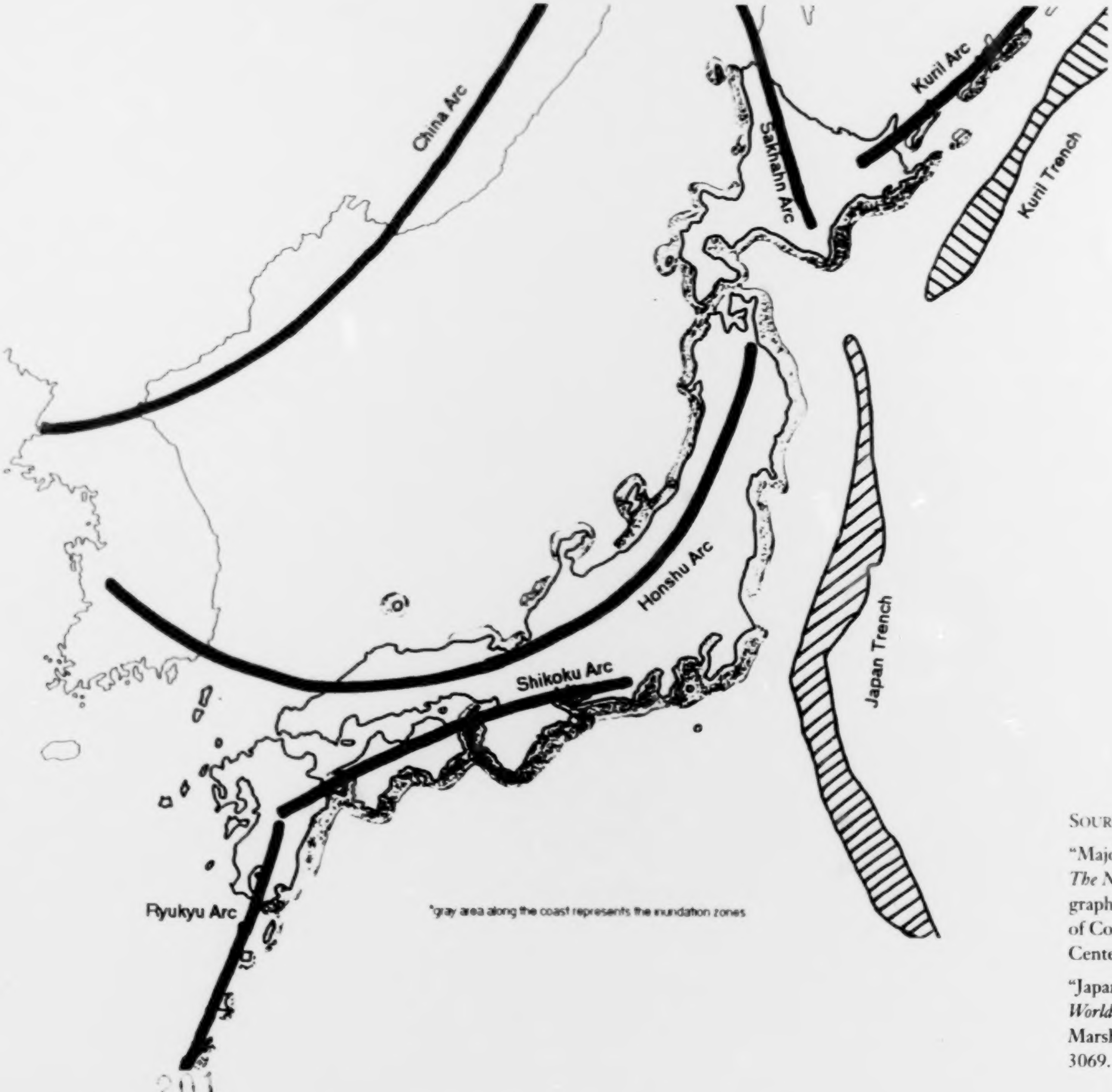
SOURCES

“Major Earthquakes and Tsunamis.” *The National Atlas of Japan*, Geographical Survey Institute, Ministry of Construction. Tokyo: Japan Map Center. 1990 revised edition, p. 72.

Lockridge, Patricia and Ronald Smith. *Map of Tsunamis in the Pacific Basin, 1900-1983.* folded map. National Geophysical Data Center and Cooperative Institute for Research in Environmental Sciences. Boulder, Colorado: NOAA, 1984.

“The Hokkaido Nansei-Oki Tsunami: July 12, 1993.” slide narration. U.S. Department of Commerce, NOAA, Boulder, Colorado, 1995.

APPENDIX 4:
TRENCHES, ARCS, AND INUNDATION ZONES


China Arc
Sakhalin Arc
Kuril Arc
Kuril Trench
Honshu Arc
Japan Trench
Shikoku Arc
Ryukyu Arc

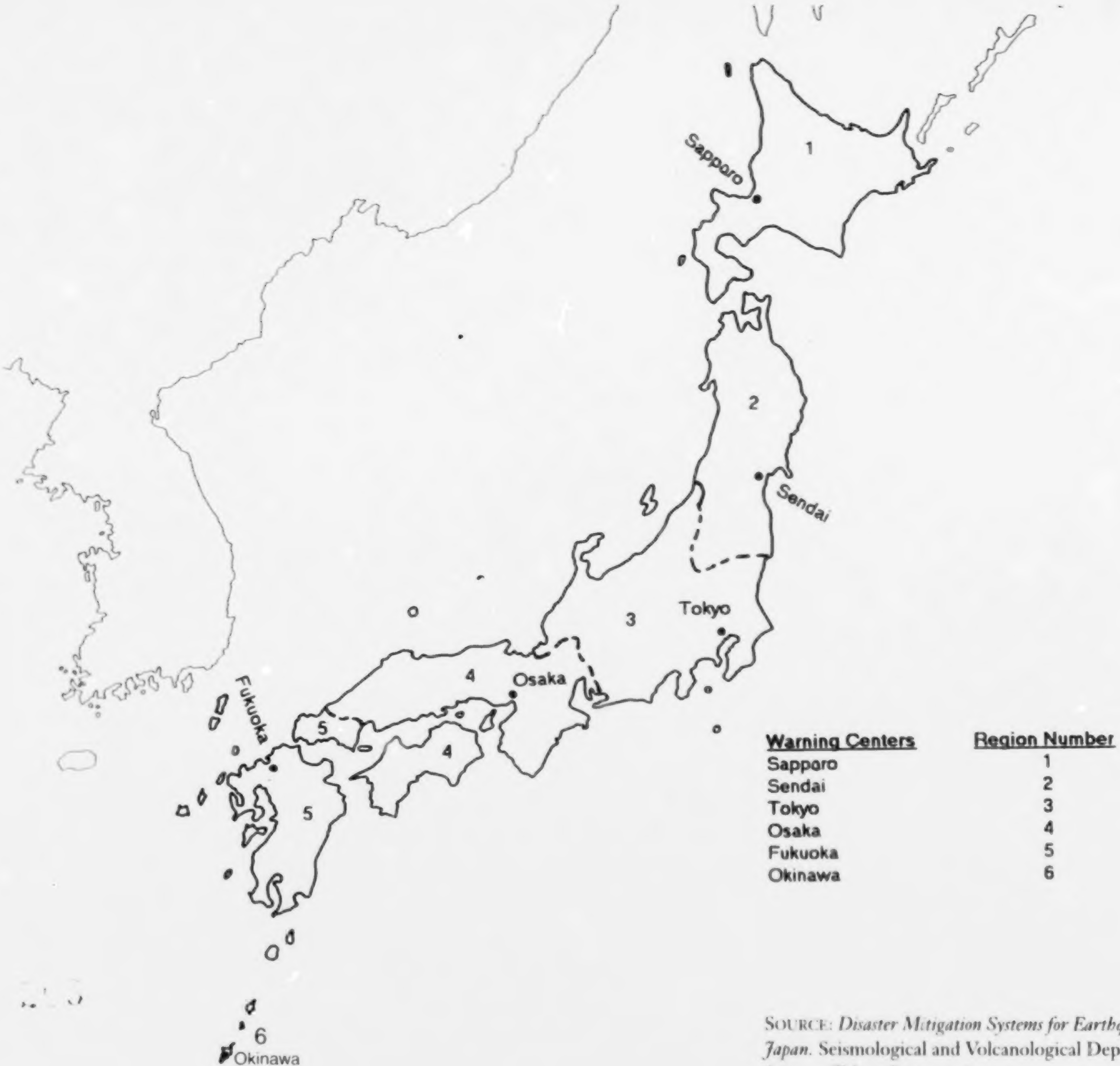
*gray area along the coast represents the inundation zones

SOURCES:

"Major Earthquakes and Tsunamis." *The National Atlas of Japan*, Geographical Survey Institute, Ministry of Construction. Tokyo: Japan Map Center. 1990 revised edition, p. 72.

"Japan and Korea." *Encyclopedia of World Geography*. vol. 22. New York: Marshall Cavendish. 1994. pp. 3068-3069.

APPENDIX 5: REGIONAL *TSUNAMI* WARNING CENTERS


Sapporo
1
2
Sendai
3
Tokyo
4
Osaka
4
5
Fukuoka
5
6
Okinawa

Warning Centers	Region Number
Sapporo	1
Sendai	2
Tokyo	3
Osaka	4
Fukuoka	5
Okinawa	6

SOURCE: *Disaster Mitigation Systems for Earthquakes, Tsunamis and Volcanoes in Japan.* Seismological and Volcanological Department, Japan Meteorological Agency. Tokyo, Japan. p. 5.

APPENDIX 6: ACTIVITIES

Activity One:

Using the background reading make a chronological listing of mitigation efforts taken by the Japanese to prevent loss of life and property damage. Try to organize these by decade.

Using the information in your chronological listing and Appendix 2: The Major *Tsunamis* in Japan: 1896-1993 Chart, answer the following questions:

1. Determine which types of mitigation efforts may have impacted the effects of the major *tsunamis* which occurred between 1896 and 1993. In your answer state:
   a. the *tsunamic* event
   b. the mitigation effort or efforts that impacted the event
   c. why you believe this *tsunamic* event was impacted by this type of mitigation
2. Which *tsunamic* events probably were not impacted by mitigation efforts? State the *tsunamic* event and explain why you believe this. Use evidence from the chart and the reading to support your answer.
3. Why would some *tsunamic* events have been harder to mitigate than others? Try to think of a variety of factors that may have made certain events difficult to mitigate. What kind of information or knowledge may be lacking at the time of the occurrence or in the data provided?

Activity Two:

Using Appendices 2-4, complete the following:

1. Code Appendix 3: Major *Tsunami* Regions map. You will want a different color or pattern for each event listed on Appendix 2. Create a key and place it on the map. When doing this, you will want to match each event listed on the Major *Tsunamis* in Japan: 1896-1993 chart with its location on the map. You may find it useful to place the same code in the location box on the chart. This will make it easier to retrieve the data and use the information to answer questions.
2. Examine the coded map and list the areas you believe have suffered the most occurrences in approximately the last 100 years.
3. Take the list of areas you believe have suffered the most and examine Appendix 4: Trenches, Arcs, and Inundation Zones. What geographical reasons can you give for why these areas have had such a high incidence of *tsunamis*?

Activity Three:

Using the chart, Appendix 2: Major *Tsunamis* in Japan: 1896-1993 and the map, Appendix 5: Regional *Tsunami* Warning Centers, create a chart showing the following information: Location and Date of Event, and Regional *Tsunami* Warning Center. When completing the chart group events by centers. Example: list all the events that occurred in the Hokkaido region under the Sapporo Center. You may find one event is listed under several centers.

1. Which centers seem to have many events? Which centers have few events? Why might that be? What information might be lacking?
2. Which events listed may have occurred before the centers existed? What makes you think this?
3. Do you think the Regional Centers have helped in mitigation? Be sure to examine Appendix 2: Major *Tsunamis* in Japan: 1896-1993 when answering this question. What information may be missing that might make this question difficult to answer?

Activity Four

Based on your knowledge of tsunamis from the readings, maps, and charts answer the following questions:

1. What role does the government of Japan play in *tsunami* mitigation?
2. What problems does the government face in trying to mitigate against *tsunamis*? What suggested solutions might you propose?
3. What role does technology play in hazard mitigation? Can it solve the problem of *tsunami* strikes? Explain your answer.
4. Why is *tsunami* mitigation an international problem? Explain your answer.

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Suggested Chart: Activity One

Mitigation Effort Date(s)	Description of Mitigation Effort	*Tsunamic* Event Impacted	*Tsunamic* Event Date(s)

Suggested Chart: Activity Three

Regional *Tsunami* Warning Center	Location of *Tsunami* Event	Date of *Tsunami* Event

Textbooks and Censorship

by Julia Morris
Publisher, Hodder & Stoughton Educational, London, United Kingdom

NCSS STANDARDS

X. Civic Ideals and Practices

- c. locate, access, analyze, organize, and apply information about selected public issues—recognizing and explaining multiple points of view;
- f. identify and explain the roles of formal and informal political action in influencing and shaping public policy and decision-making;
- g. analyze the influence of diverse forms of public opinion on the development of public policy and decision-making;
- h. analyze the effectiveness of selected public policies and citizen behaviors in realizing the stated ideals of a democratic republican form of government.

OVERVIEW

In Japan, the Ministry of Education not only selects appropriate textbooks but is also involved in 'screening' the content of texts prior to publication and before they are allowed to be used in schools. The issue of school book censorship is very much to the fore at the moment in Japan. Recent newspaper articles have focused on the problem (see Appendix 1) and the withdrawal of two texts in 1997. One was withdrawn for using a one-parent family in an example—thereby not promoting the ideal family unit. These actions have caused much discussion and debate among teachers and indeed the rest of society.

This lesson introduces students to the idea of censorship. It gets them to think critically about the textbooks they use and whether the content contains any bias or is totally objective. Students are then required to think about censorship in broader terms: Does it have any advantages as well as disadvantages? What other areas of students' lives does it affect? The class can discuss whether a true portrayal of events and life is needed in order to promote a better understanding between nations.

RECOMMENDED GRADE LEVEL OR COURSE PLACEMENT

This lesson was deigned for use with middle/junior high school students. However it could be adapted for higher level work by generally offering less guidance and fewer suggestions throughout and by directing the discussion groups towards more in-depth explorations of concepts and ideas.

RECOMMENDED TIME ALLOTMENT FOR INSTRUCTION

Two to three class sessions, or longer if discussion and feedback activities prove stimulating and successful.

OBJECTIVES

Knowledge—Students will:

- learn the meaning of the word 'censorship' and develop a full understanding of the term.
- learn about the issue of school book censorship in Japan.
- learn about areas of their own lives where censorship applies.
- develop an understanding of the global impact of past censorship and the need to be informed about censorship in the future.

Skills—Students will:

- use a dictionary.
- analyze textual resources for content and objectivity.
- develop key vocabulary.
- develop discussion and presentation skills.

Attitude—Students will:

- gain an awareness that cultural identity can influence viewpoints.
- gain an awareness of the difference between objective and subjective stances.

MATERIALS/RESOURCES NEEDED

- Dictionaries (at least enough for sharing)
- Appendix 1: "Textbook Screening Gets the Ministry Spin" Excerpts (*Japan Times*, June 27, 1997), one for each student
- Appendix 2: *Exploring Japan* Excerpt and Questions, one for each student
- Appendix 3: Information Panel from Hiroshima Peace Museum, one for each student

VOCABULARY DEVELOPMENT

atomic bomb—a nuclear bomb whose great force is produced by the energy released from the splitting of atoms of heavy elements, such as uranium or plutonium.

bias—leaning too much toward one side or point of view; prejudice.

censor—a person employed by a government to examine material, such as books or motion pictures, for the purpose of removing or suppressing anything that is considered improper, undesirable or harmful.

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Internet—a large collection of computer networks tied together by high-speed connections so that many users can share their vast resources.

perception—the act of becoming aware or comprehending through the senses; see, hear, taste, smell, or feel.

pollution—the act of corrupting or destroying something with harmful chemicals, gases, or other wastes.

propaganda—a body of doctrines, ideas, or attitudes of a particular group promoted or spread, often in a distorted or biased form, in order to influence the point of view of others, gain supporters, or damage an opposing group.

INSTRUCTIONAL PROCEDURES

A. Introduce the lesson by writing the word 'censorship' on the board. Ask if students know what it means. Put up their ideas on the board beside the word. Then get students to look up the word in a dictionary and write their own definition in their own words. Sample a few of these to check their understanding of the concept and , if necessary, offer further explanation.

B. Ask students to read Appendix 1. Explain that in Japan the textbooks used in schools are screened by the Government (via the Ministry of Education) and that often modifications are made prior to publication and use in schools.

C. Conduct a discussion of Appendix 1. This can be a teacher-led class discussion or small group discussions as is appropriate for your facilities and your students. If small group discussion is used, elect one member of each group to give feedback to the class at the end of the discussion. Investigate the issues raised in the article by means of some key starter questions:

- Were they aware that school books are censored in Japan?
- Can they see any advantages of this?
- What are the disadvantages?
- In general, do they think censorship is a good or a bad thing?
- Do they know how their own textbooks are written, produced and selected?

D. Ask students to read Appendix 2 and then instruct them to answer the questions at the bottom of the page which explore the idea of objectivity and bias in relation to written sources.

E. Conduct a discussion of Appendix 2 in a format selected by the teacher. Get students to think about other areas of their lives where censorship does or could play a part, e.g. films, television, or access to the Internet. Talk about the pros and cons in each case and the various implications. This could be a very broad-ranging discussion so you may want to concentrate on one particular issue. If taking the small group approach, each group could focus on a different area.

F. The conclusion should both bring the focus back to Japan and allow students to consider the global implications of censorship—how particular views of countries and their people can have a huge (and sometimes detrimental) impact on international understanding; how censorship has in the past allowed a one-sided view to permeate people's understanding with dire consequences.

G. Students should read Appendix 3. Get them to think about exactly what this means. Explain how at certain times, especially before, during, and after wars, even school texts can be propaganda tools. Talk about the need for openness and honesty about the past in nurturing better present understanding and future co-operation between nations.

ASSESSMENT

- Does the student have a clear understanding of what censorship means?
- Are students able to describe ways in which censorship applies to their own lives and to make comparisons with Japan?
- Does the student show an awareness about the broader implications of censorship in relation to issues of international understanding?
- Does the student demonstrate an ability to analyze textual material for objective/subjective content.
- Can the student present concise summaries of discussions with clarity and understanding.

EXTENSION AND ENRICHMENT

- Ask students to write a brief news report about the screening process of Japanese textbooks, comparing it to review processes of textbooks in their own country.
- Conduct in-school surveys of attitudes towards TV and film censorship. Results could be graphed, statistics analyzed, etc.
- Generate a further discussion about World War II, Hiroshima, propaganda and censorship or bias in areas other than textbooks, e.g. monument explanations, museums, public pamphlets, and press.

SUPPLEMENTAL RESOURCES

"Japan's High Court Rules Government May Not Tamper With the Truth in Textbooks." *The Washington Post*, page A-28, Saturday, August 30, 1997.

CITATIONS/BIBLIOGRAPHY

Greenless, John. *Exploring Japan.* London: Hodder & Stoughton,1993.

"Textbook Screening Gets the Ministry Spin." *Japan Times*, June 27, 1997.

APPENDIX 1:
"TEXTBOOK SCREENING GETS THE MINISTRY SPIN"

Excerpts, *Japan Times* June 27 1997

"Politically biased, sometimes inconsistent and ineffective, but otherwise reasonable. These words can roughly characterise this year's … social studies textbook screening by the Education Ministry. The ministry, for instance, has directed publishers to say in their textbooks that Japan has only two territorial disputes, even though three areas are actually claimed by other countries. Passages containing only criticism of Japan's official development assistance [ODA] were turned down and only praise was accepted. No matter how biased the results may seem, publishers have no choice. This year … the ministry issued an average of 30 'opinions' per book.

The screening results tend to be strongly biased toward the government. A self praising attitude is evident in official development assistance issues. A draft [script] says ODA includes Japan Overseas Co-operation Volunteers who are working actively in many countries. It adds 'But in financial assistance, much of it leads to Japan's benefit with construction contracts, and some people doubt it really helps local poor people.' The approved version has no criticism of Japanese ODA and praises the aid for producing good results in terms of construction and roads, dams and schools, and for helping protect the environment.

On minorities, a draft text says Korean permanent residents and foreign workers in Japan are facing unfair treatment. The ministry said it is misleading to discuss Korean residents and foreign workers in the same breath because these groups have different concerns. The publisher made the paragraph vaguer.

To be fair to the Education Ministry, the screening is not all bad. It corrects many simple errors and makes improvements on illogical or inappropriate statements."

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APPENDIX 2:
EXPLORING JAPAN

SOURCE: Greenlees, John. *Exploring Japan*. London: Hodder & Stoughton,1993, p. 20. Reproduced by permission of Hodder & Stoughton.

"The Cost of Success"

Japan has paid a high price for being a successful industrial country. The lack of building space has forced many companies to build factories next to houses. This means that many Japanese people are affected by noise, smoke and dust from factories.

The seas next to industrial areas have been badly polluted. In the past, companies have released dangerous waste products into the sea resulting in a number of major disasters.

In the 1950s poisons from a fertiliser factory near the town of Minamata caused more then 2000 people to become sick or disabled.

More recently many people living in Yokkaichi near Nagoya in Central Japan have suffered from asthma caused by fumes from a nearby petro-chemical complex.

Anger at these and other incidents resulted in stricter laws being passed. In spite of these new laws, however, pollution is still a problem in Japan.

Questions

This information is printed in a current English textbook about Japan.

1. Can you tell that the text was not written by a Japanese person? If so, how?
2. How might the emphasis be changed if it was written by a) a Japanese government official or b) a Japanese teenager?
3. Sometimes a piece of writing can be biased because of what it doesn't tell you. What other information would you want to know, that isn't given here, to give you a better idea about whether the text is accurate?
4. Look at and comment on one of your own school books in a similar way. Make sure you examine the illustrations as well as the text.

APPENDIX 3:
HIROSHIMA PEACE MUSEUM

Information Panel on "Learning from school books in other countries"

"There is a movement today to read and re-evaluate the school textbooks of the Asian countries which Japan held as colonies or occupied during the war. Hiroshima was dealt a severe blow by the atomic bomb, but Japan too inflicted great damage. … The textbooks in those countries describe the pain in detail, along with the perception of Japan. Internationalization must begin with speaking the truth about the role each country played in the war."

Manga and More *Manga*

by Leonard F. Nagler
James Madison Middle School, Appleton, Wisconsin

NCSS STANDARDS

I. Culture

- c. explain and give examples of how language, literature, the arts, architecture, other artifacts, traditions, beliefs, values, and behaviors contribute to the development and transmission of culture.

III. People, Places, and Environments

- g. describe how people create places that reflect cultural values and ideals as they build neighborhoods, parks, shopping centers and the like.

IX. Global Connections

- a. describe instances in which language, art, music, belief systems, and other cultural elements can facilitate global understanding or cause misunderstanding.

OVERVIEW

Manga (Japanese comic books) will be used as a "hook" to see Japanese culture through the eye of every-day art. Students will first, analyze samples of *manga* for content, techniques etc. and then will actually work in a group to make their own *manga*.

In Japan there are many types of *manga*. Some *manga* cover historical or cultural subjects and focus on traditional folk tales or heroes in Japanese history.

The popularity of *manga* among Japanese adults and young people is indicated by the fact that one *manga*, *Shonen-Jump*, was read by nearly 4.5 million Japanese per week in 1997. In 1995, 40% of all publications were *manga*. Also in 1995, 2.3 million *manga* books and magazines were produced for children, young women and men, and adults. They are used to entertain and inform Japanese readers.

RECOMMENDED GRADE LEVEL OR COURSE PLACEMENT

This lesson is intended for seventh grade social studies class but would be readily adaptable for classes elementary through adult. Age-appropriate questions could easily be developed.

The lesson could be integrated into a world history, world cultures, area studies or any course where cross-cultural links are taught.

RECOMMENDED TIME ALLOTMENT FOR INSTRUCTION.

The initial lesson, "*Manga* and More *Manga*" would take 1-2 class periods, and H. "Let's develop a *manga*" would take 5-7 class periods depending on how much work was given as homework and the skill level of the students.

OBJECTIVES

Skills—Students will:

- develop a hypothesis regarding the values demonstrated in portions of comic books provided for them.
- support their hypothesis with relative examples.
- analyze Japanese comic book examples for their subject matter, characters, and artistic techniques.
- demonstrate the ability to plan a project in logical steps such as storyboard, background drawing, character drawing, and finished project.

Attitude—Students will:

- appreciate that art can lead to greater cross-cultural understanding.
- discover that the creative process is difficult and rewarding.

Knowledge—Students will:

- acquire knowledge of the components of Japanese comic books.
- acquire knowledge of the process of creating comic books.
- demonstrate their understanding of Japanese comics by producing one with a group of students.
- demonstrate their understanding of cross cultural influences by citing examples in Japanese comics.

MATERIALS/RESOURCES NEEDED

Appendix 1: Sample *Manga* Illustrations. (Also see Supplemental Resources and Internet listings)

Sample *manga* books (See Supplemental Resources)

Analysis sheets developed from student discussion. See Instructional Procedures, E.

Drawing paper

3x5 cards

Appendix 2: Performance Task Assessment List for Comic Book and Cooperative Group Work

VOCABULARY DEVELOPMENT.

anime—Japanese animation.

balloons—dialogue contained in these balloon shapes.

captions—explanation of extensions of plot (usually along the bottom of drawing or cell).

cell—one scene of a comic.

comic—story told via drawings.

frames—same as cell, one scene of a comic.

manga—Japanese comic book.

script—dialogue.

serial—a continuing story (or character in new stories).

story board—story line or plot pictured in rough sketches.

story line—plot, incidents and action.

INSTRUCTIONAL PROCEDURES.

A. Discussion for pre-knowledge: Show a *manga* or sample pages from a *manga*. Show some samples of U.S. comic books. Discussion could be framed around the following:
   1. What types of comic books do you read? (Listed on the board.)
   2. Who reads comic books? Boys, girls, adults? (Tally on the board.)
   3. Are they more or less popular than in the past? Why?
   4. Have you seen any of the comics that have been made into movies such as *Batman*. (List on the board.)

B. What do you know about *manga* ? (Discussion might parallel the same questions in A. above.)
   1. What types of Japanese *manga* are there. (In Japan they serve purposes ranging from entertainment to instruction.)
   2. Who reads *manga*? (*Manga* are read by many people from beginning readers through adults. It is not uncommon to see teenagers and adult commuters on public transportation reading *manga*.)
   3. Are they more or less popular than in the past? Why? (In 1995, Japan printed and sold over 1.9 billion *manga* or 15 for every man, woman and child in Japan. 39% of all published material in Japan is either *manga* books or *manga*.)
   4. Have you seen any Japanese *manga* that have been made into movies ? (There are many examples of *manga* that have been transferred to the screen, *Sailor Moon*, for example. Japanese *anime* is another large field for possible exploration.)

C. Put students in groups of 4-5. Show or hand out some duplicated examples of *manga* (see Appendix 1, Supplemental Resources and Citations/Bibliography) and allow some time for general assessment by the students in their groups. Note that the examples in Appendix 1 are excerpts only.

D. Have students develop hypotheses "What can we learn about current Japanese culture from looking at Japanese *manga*?"

E. Have students take a closer look at the *manga*. Ask, "What should we look for in studying Japanese *manga*?" A list of questions might be kept on the chalk board or overhead. Expected responses might include some or all of the following:
   1. What character(s) were shown?
   2. What character traits were shown?
   3. How would you describe the styles of illustration-drawing? (Examples of these might be shown.)
      a. realistic
      b. idealistic
      c. "cartoonish"
   4. What is the storyline?
      a. action
      b. heroes/villains
      c. violence
   5. What values, such as family loyalty, love of nature, respect for ancestors, importance of the group, stoicism, or duty are exhibited?
   6. What aspects and pressures of Japanese schools are shown?
   7. What examples of popular culture are shown—fads, music, fashions, fast food, and magazines?
   8. How has wealth affected Japanese teenagers?
   9. How are Japanese teenagers affected by the outside world?
   10. What generational differences are evident?
   11. What interests Japanese teenagers?

F. Students analyze *manga* or *manga* samples to answer the questions above.

G. Students write a group report "*Manga*, what do they show/not show?"

H. "Let's develop a *manga*!"
   1. Divide a class into groups of 4 students.
   2. The groups will represent an MPT, or *Manga* Production Team composed of:
      a. Editor (in over-all charge)
      b. Story editor (responsible for over-all story line)
      c. Illustrator (responsible for illustration)
      d. Producer (responsible for reproduction of finished product)
   3. All members will be responsible for helping in all aspects of *manga* production:
   4. Develop a story line based on what was learned earlier. (Get teacher approval.)

5. Develop a story-board (a rough series of drawing ideas on 3x5 cards so the order can be changed).
6. Develop a draft/temporary *manga.*
7. Get final teacher approval.
8. Produce and publish a final version for the class. (Duplicate enough copies to share with the class or other classes.)

ASSESSMENT

Use the Performance Task Assessment List for Comic Book and Cooperative Group Work in the Appendix 2 as the assessment tool to determine how well the student and/or group understood the lesson.

EXTENSION AND ENRICHMENT

- Lessons on Japanese culture and esthetics. A general exploration of Japanese esthetics might be based on the questions "Do the Japanese have a definable esthetic sense?" "How does the Japanese esthetic sense compare with Western esthetics?"
- Students might research specific arts and crafts such as print making, ceramics, textiles, architecture, calligraphy, ***origami*** (paper folding), ***kirigami*** (paper cutting), painting, screen making, ***ikebana*** (flower arranging) and so forth.

SUPPLEMENTAL RESOURCES

Eisner, Will. *Graphic Storytelling.* Tamarac, Florida: Poorhouse Press,1996. (A practical guide to producing American comics.)

"The Essence of Being Japanese." Japan Past and Present. Princeton, New Jersey: Films for the Humanities, 1989. (Video).

Hajek, Lubor. *Japanese Graphic Art.* London: Octopus Books, 1976.

Herderson, Sally. *Billboard Art.* San Francisco: Chronicle Books, 1980.

Hiesinger, Kathryn and Felice Fischer. *Japanese Design: A Survey Since 1950.* New York: Harry N. Abrams, Inc., 1995.

Itsuji, Yoshikawa. *Major Themes in Japanese Art.* New York: Weatherhill, 1976.

Michener, James A. *The Hokusai Sketch-books: Selections from the Manga.* Rutland, VT: Charles E. Tuttle, Company, 1958. (Reproductions of Hokusai drawings dating from the early1800's).

Newman, Alex R. *Japanese Art: A Collectors Guide.* London: G. Bell, 1964.

Some useful Internet sites for sources of *manga:*

Manga Turnpike: http://www.j-pop.com/manga

Mangajin, Inc.: http://www.mangajin.com

Viz Comics: http://www.viz.com/

Dark Horse Comics: http://www.dhorse.com/

CITATIONS/BIBLIOGRAPHY

Bessatsu Margaret. Tokyo: Shueisha, September 1998 issue.

Duffy, Jo. *Teenage Tokyo: The Story of Four Japanese Junior High School Students.* Boston: Children's Museum of Boston and Japan Forum, 1990. (A ***manga*** in English with teacher's guide for $4.95, plus postage and handling.)

Growden, H. *Manga.* Adelaide, South Australia: Copyright the author 1997. http: //www.hay@tne.net.au

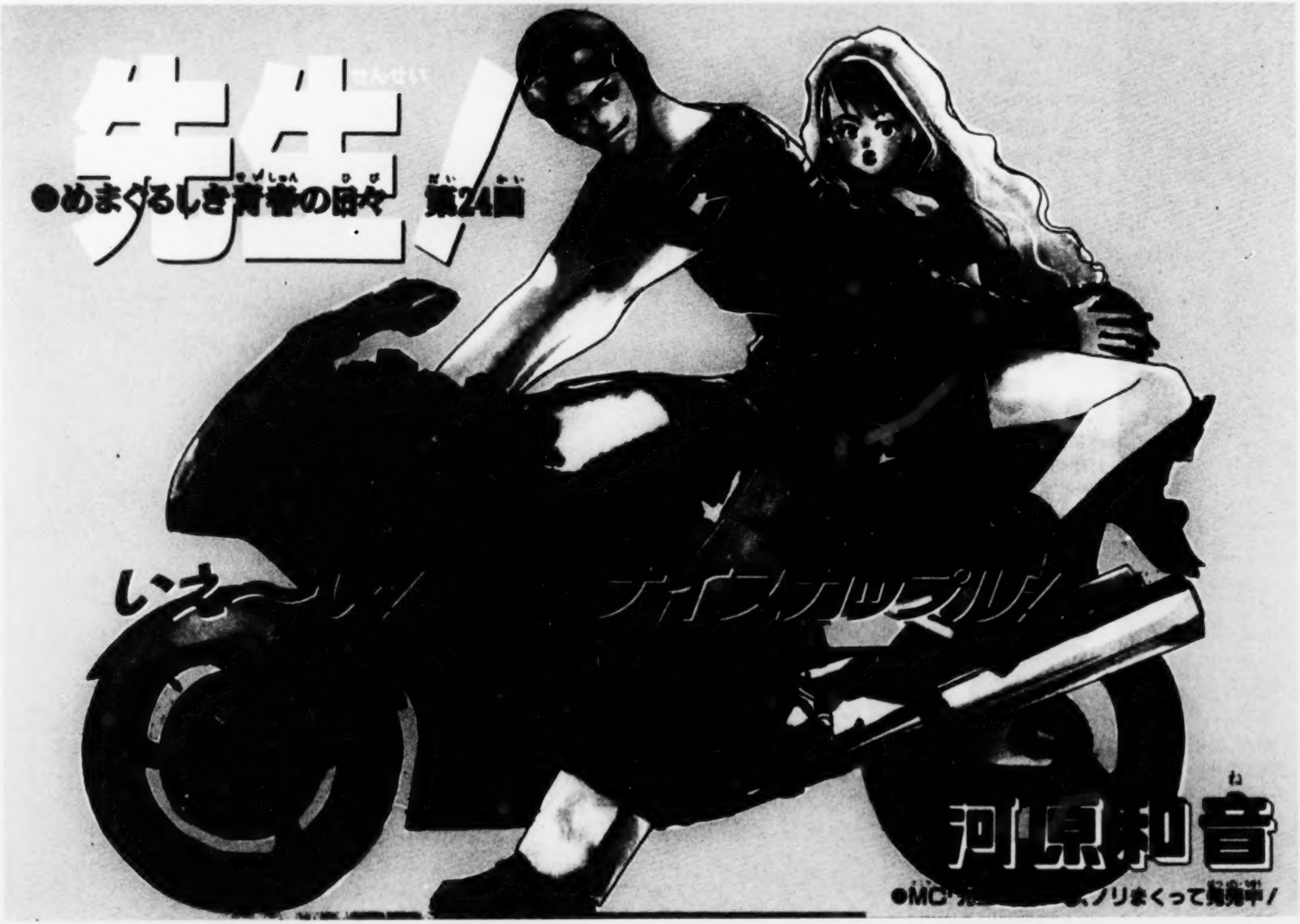
Montgomery, R.A. *R.A. Montgomery's Comic Creator.* Santa Fe, New Mexico: Hearst New Media & Technology (Spark Interactive, Inc.),1995. (CD Rom)

Schodt, Frederik. *Dreamland Japan: Writings On Modern Manga.* Berkeley, CA: Stone Bridge Press, 1996 (An update on the topic).

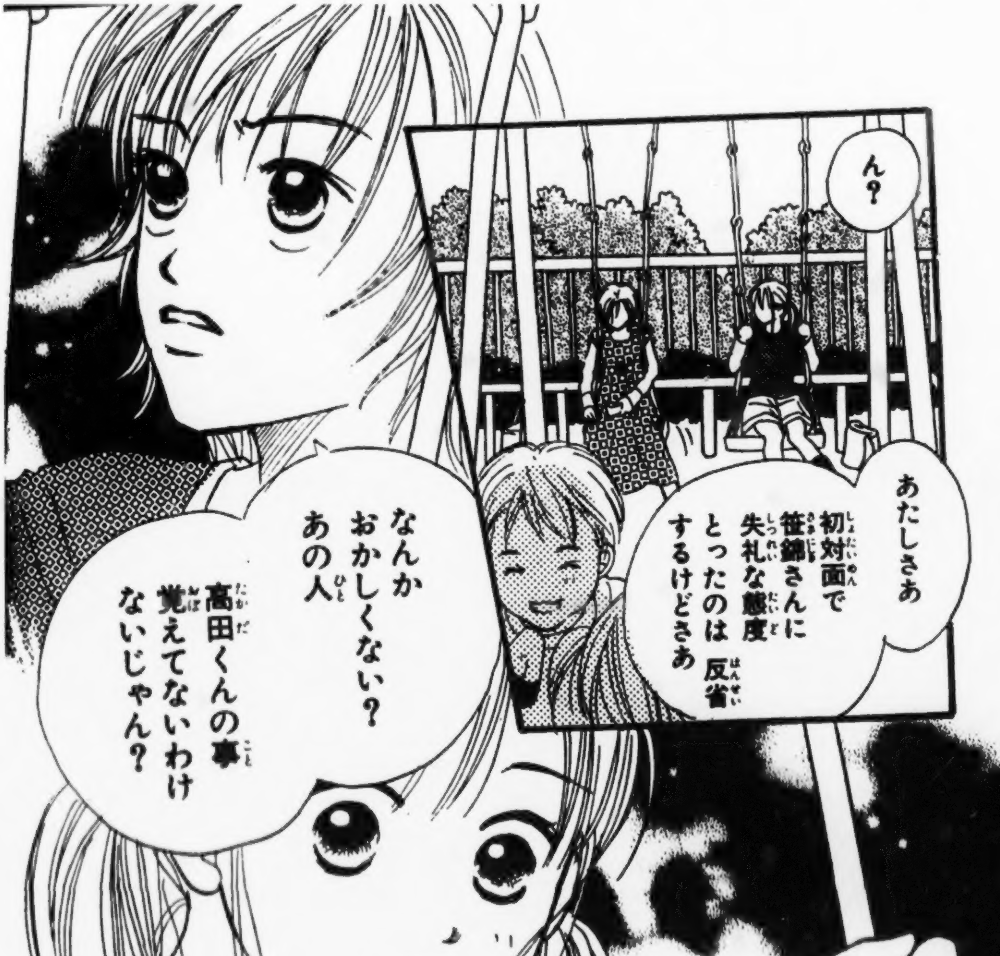
Schodt, Frederik. *Manga! Manga! the World of Japanese Comics.* New York: Kodansha Publishing, 1983. (Most comprehensive source on the topic in English).

Shonen Jump. Tokyo: Shueisha, No. 37/38, August 24-August 31, 1998 issue.

Thorn, Matthew. *Unlikely Explorers: Alternative Narratives of Love, Sex, Gender, and Friendship in James "Girls" Comics.* New York: Columbia University, 1997.

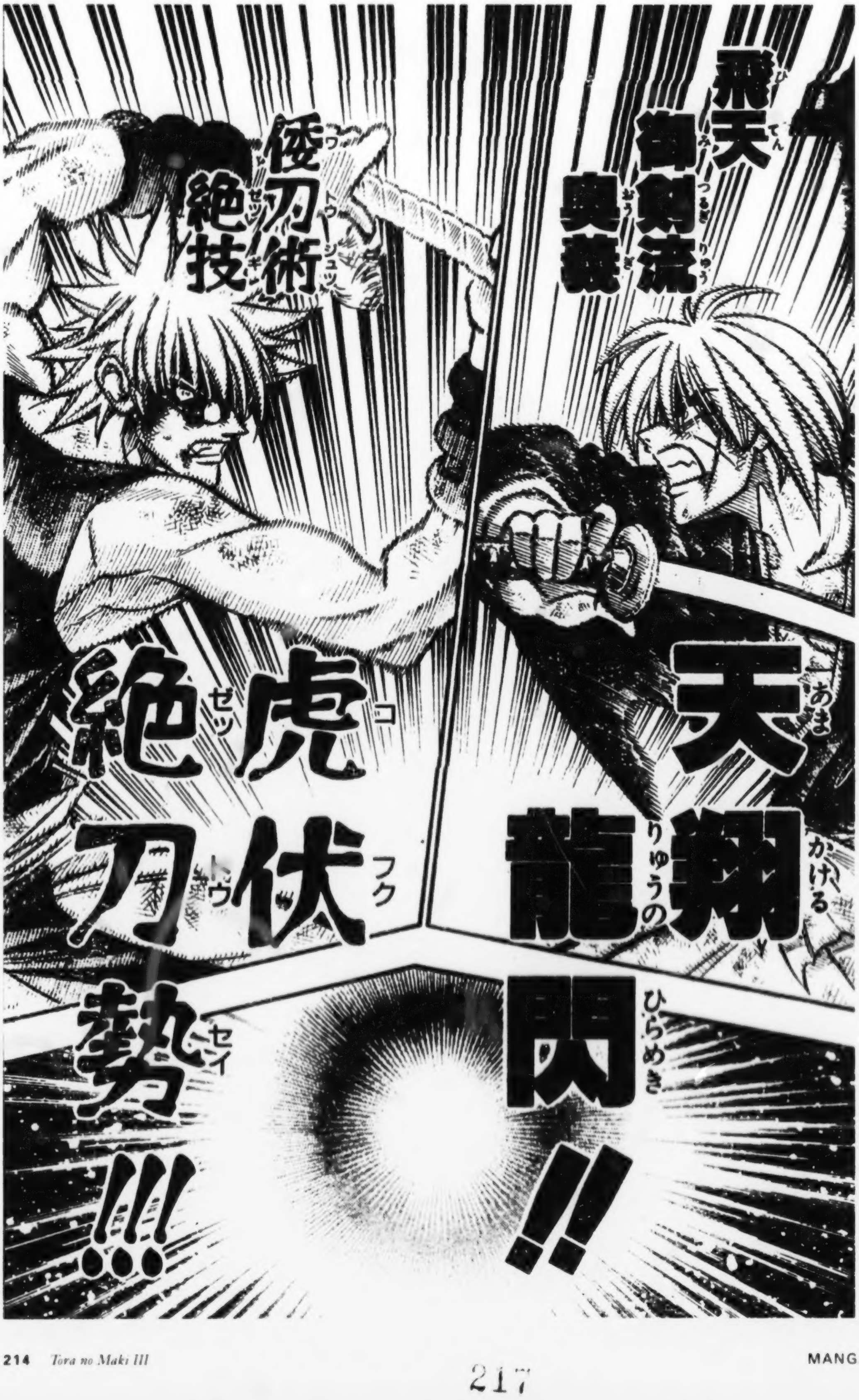

先生！
せんせい
●めまぐるしき青春の日々　第24回
いえ〜い／
ナイスカップル！／
河原和音
●MC ノリまくって発売中／

SOURCE: Kawahara, Kazune. "Sensei" from *Bessatsu Margaret*, September 1998 issue. Tokyo: Shueisha, p. 151.
For more pages see *Teenage Tokyo* in the Bibliography.
These are examples taken from various *manga;* see the Supplemental Resources for possible further samples.


ん？
あたしさぁ 初対面で 笹錦さんに 失礼な態度 とったのは 反省 するけどさぁ
なんか おかしくない？ あの人
高田くんの事 覚えてないわけ ないじゃん？
キィ…
…うん そうだね
実は そう思ってた
3年 たってるとはいえ
あたしなら 好きだった人の事 忘れるまではしない
言葉使い 変だしさぁ
なんか態度 おかしいしさぁ
まぁそれは 自由だけどさ
SUPER CHOC
笹錦さんは ウソついてる
58

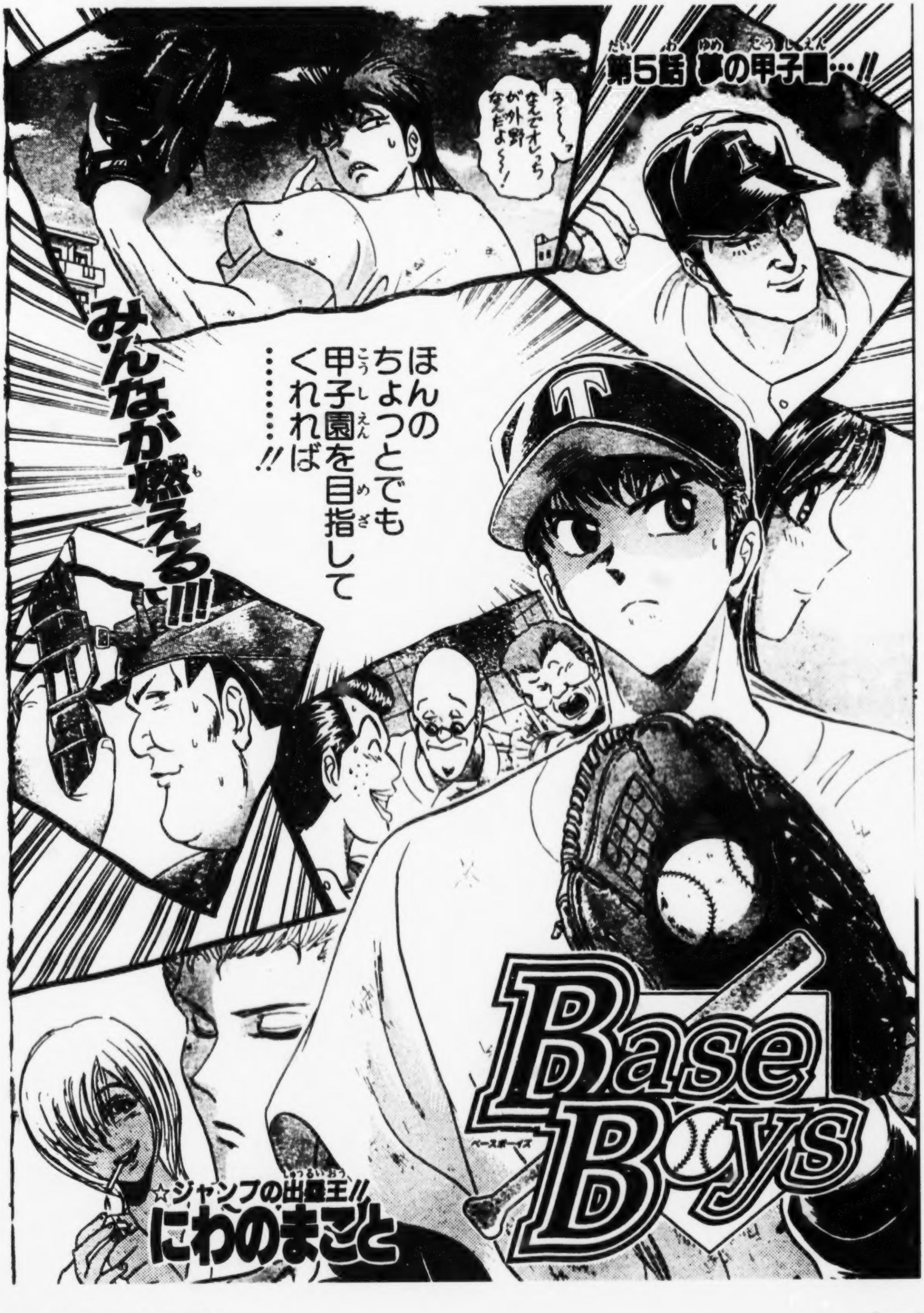
SOURCE: Nagata, Masami. "Renai Catalogue" from *Bessatsu Margaret*, **September 1998 issue.** Tokyo: Shueisha, p. 58.

APPENDIX 1 (CONTINUED): SAMPLE *MANGA* ILLUSTRATIONS


飛天御剣流奥義
倭刀術絶技
天翔龍閃!!
虎伏絶刀勢!!!

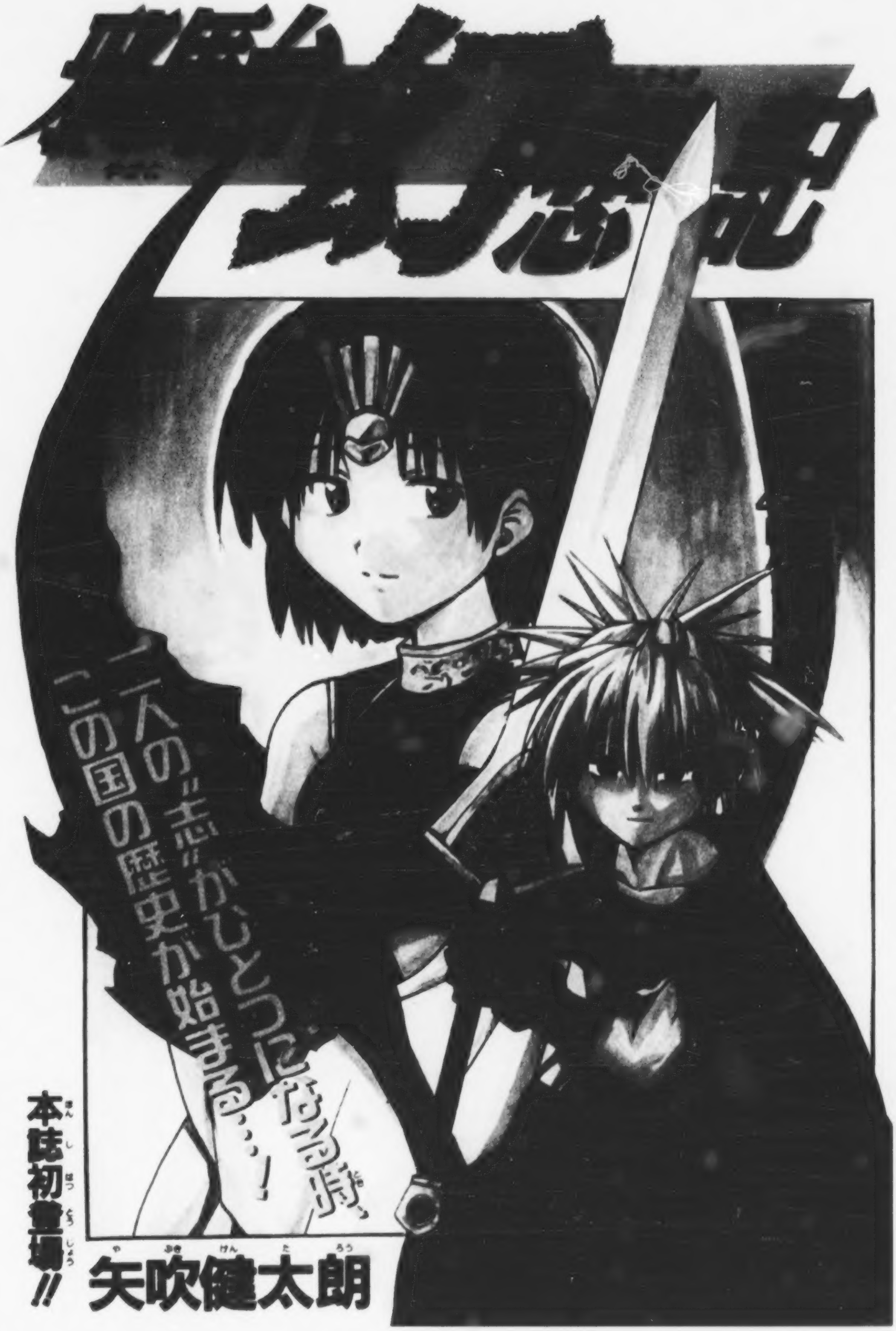
SOURCE: Watsuki, Nobuhiro. "Rurou ni Kenshin" from *Shonen Jump*, No. 37/38, Aug. 24-Aug. 31, 1998 issue. Tokyo: Shueisha, p. 39.

APPENDIX 1 (CONTINUED): SAMPLE *MANGA* ILLUSTRATIONS


第5話 夢の甲子園…!!
うーん… なんでオレっちが外野なんだよ〜〜!
ほんのちょっとでも甲子園を目指してくれれば………!!
みんなが燃える!!!
Base Boys
ベースボーイズ
☆ジャンプの出塁王!!
にわのまこと

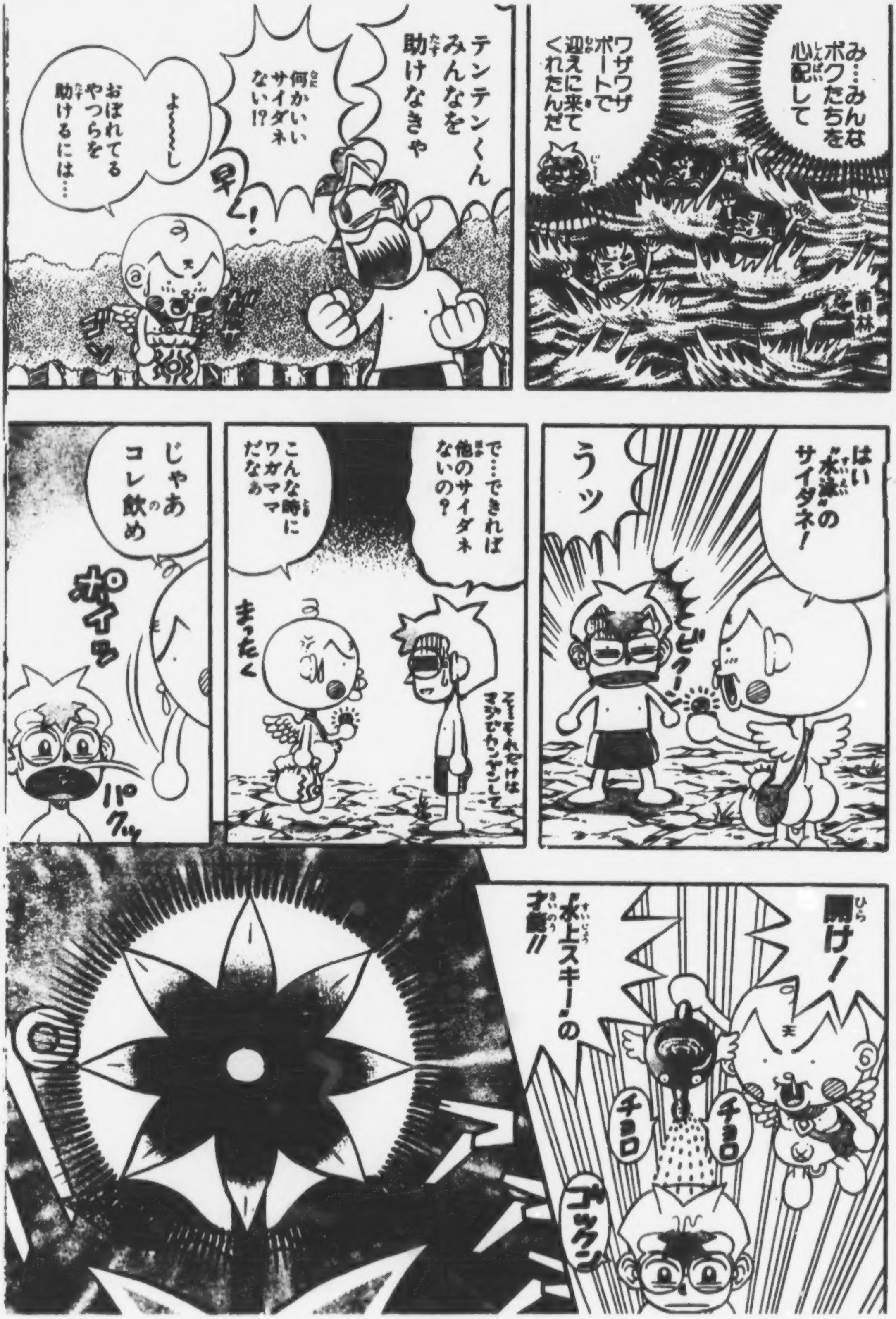
SOURCE: Niwano, Makoto. "Baseboys" from *Shonen Jump*, No. 37/38, Aug. 24-Aug. 31, 1998 issue. Tokyo: Shueisha, p. 160.

APPENDIX 1 (CONTINUED): SAMPLE *MANGA* ILLUSTRATIONS


二人の"志"がひとつになる時、
この国の歴史が始まる……！
本誌初登場!!
矢吹健太朗

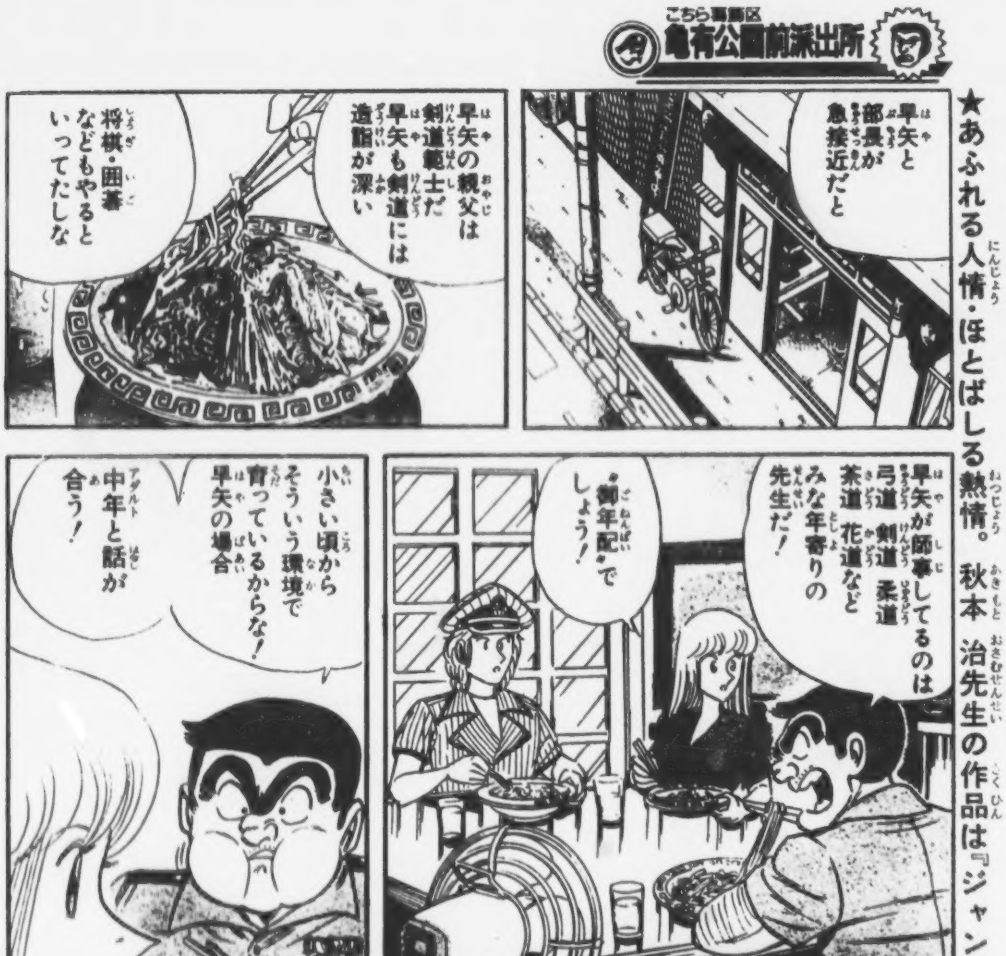
SOURCE: Yabuki, Kentaro. "Yamato Gensouki" from *Shonen Jump*, No. 37/38, Aug. 24-Aug. 31, 1998 issue. Tokyo: Shueisha, p. 201.

APPENDIX 1 (CONTINUED): SAMPLE *MANGA* ILLUSTRATIONS


み…みんなボクたちを心配して
ワザワザボートで迎えに来てくれたんだ
テンテンくんみんなを助けなきゃ
早く！
何かいいサイダネない!?
よ〜〜〜し
おぼれてるやつらを助けるには…
はい"水泳"のサイダネ！
うッ
ビクーン
で…できれば他のサイダネないの？
こんな時にワガママだなぁ
まったく
そーそれだけはマジでカンベンして
じゃあコレ飲め
ポイッ
パクッ
開け！
"水上スキー"の才能!!
チョロ
チョロ
ゴックン

SOURCE: Oguri, Kazumata. "Hanasaka Tenshi Tentenkun" from *Shonen Jump*, No. 37/38, Aug. 24-Aug. 31, 1998 issue. Tokyo: Shueisha, p. 257.

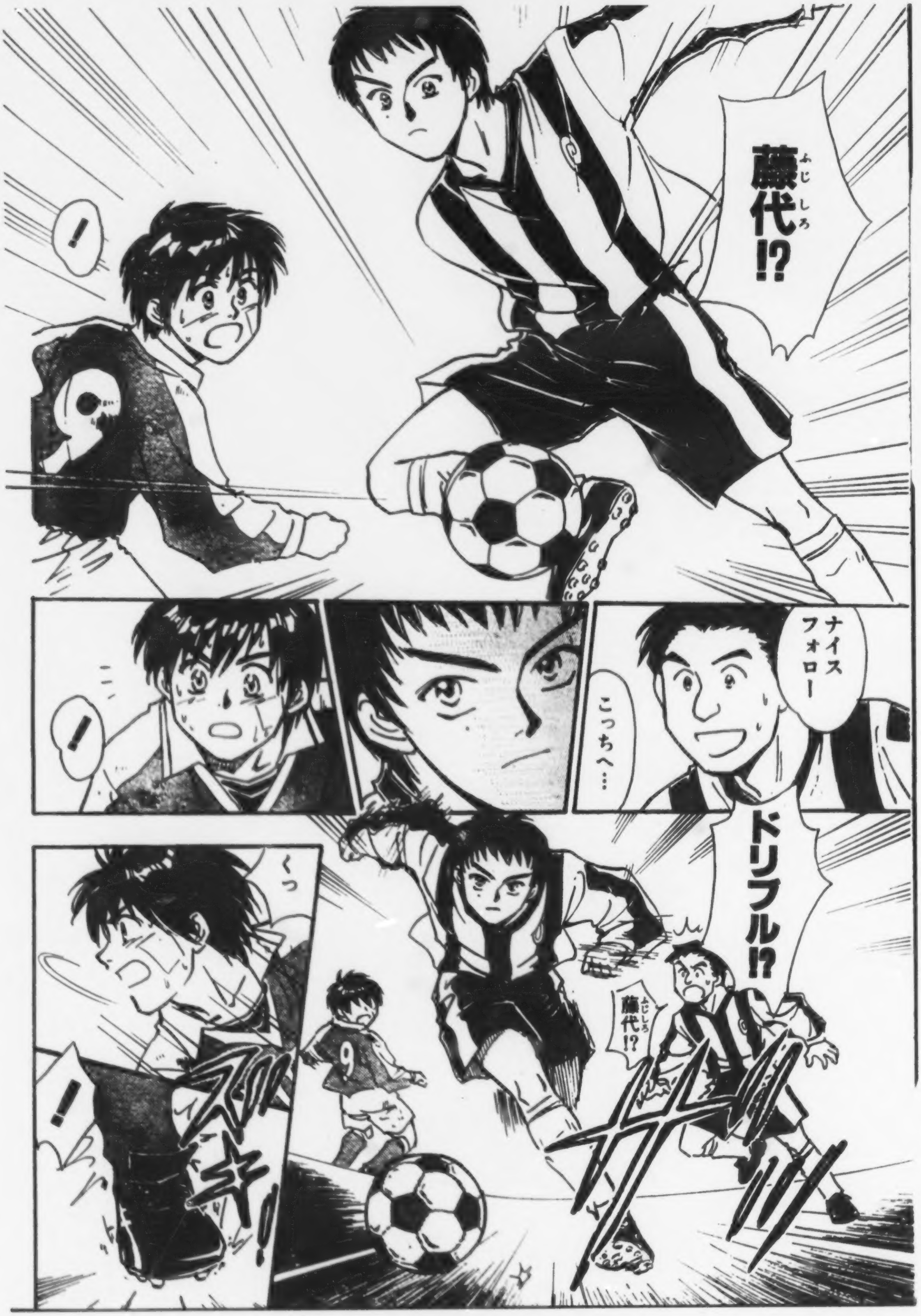
APPENDIX 1 (CONTINUED): SAMPLE *MANGA* ILLUSTRATIONS


こちら葛飾区
亀有公園前派出所
早矢と部長が急接近だと
早矢の親父は剣道範士だ 早矢も剣道には造詣が深い
将棋・囲碁などもやるといってたしな
早矢が師事してるのは弓道 剣道 柔道 茶道 花道など みな年寄りの先生だ！
"御年配"でしょう！
小さい頃からそういう環境で育っているからな！早矢の場合
中年と話が合う！
「SMAP」を知らないんだぞ 早矢は！
外人の名前だと思ってたらしい
本当に
「キンキキッズ」も新しい殺虫剤の名だと思ってたからね
それはキンチョールだ！ オイ！
すごいわね

★あふれる人情・ほとばしる熱情。秋本 治先生の作品は『ジャンプ』でしかよめません。応援ヨロシク!!

SOURCE: Akimoto, Osamu. "Kochira Katsushikaku Kameari Kouenmae Hashutsujo" from *Shonen Jump*, No. 37/38, Aug. 24-Aug. 31, 1998 issue. Tokyo: Shueisha, p. 315.

APPENDIX 1 (CONTINUED): SAMPLE *MANGA* ILLUSTRATIONS


藤代（ふじしろ）!?
!
ナイスフォロー
こっちへ…
!
ドリブル!?
藤代（ふじしろ）!?
くっ
!

SOURCE: Higuchi, Daisuke. "Whistle" from *Shonen Jump*, No. 37/38, Aug. 24-Aug. 31, 1998 issue. Tokyo: Shueisha, p. 424.

APPENDIX 2:
PERFORMANCE TASK ASSESSMENT LIST FOR COMIC BOOK AND COOPERATIVE GROUP WORK

Element Assessment	*Points Possible*	*Earned Assessment*	
		Self	*Teacher*
The Concept 1. Characters have been created to portray important concepts in the lesson.			
2. The characters are interesting and decent.			
3. The theme is appropriate to the assignment and is clearly evident.			
4. The concepts and supporting information are presented accurately through captions and dialogue.			
5. The concepts and supporting information are presented accurately through drawing. The story board is followed.			
The Creative Process 6. The art work is creative and interesting.			
7. The art work uses concepts learned in the lesson.			
8. The art work exhibits technical quality and pride of workmanship.			
9. The story line follows the ideas and concepts of the lesson and the story board.			
Group Interaction 10. Each member of the group was an active participant in the allotment of roles.			
11. Tasks allotted were specific and signed for.			
12. All members of the group fulfilled their roles to the best of their abilities.			
13. All members could identify their individual contribution to the group effort and end product.			
14. Groups used specific examples from *manga* to demonstrate an understanding of the concepts and techniques.			

Faster Than a Speeding Bullet Train

by Donna Nesbitt
East Knox Elementary School, Bladensburg, Ohio

NCSS STANDARDS

VI. Power, Authority, and Governance

- c. analyze and explain ideas and governmental mechanisms to meet needs and wants of citizens, regulate territory, manage conflict, and establish order and security;

VIII. Science, Technology, and Society

- a. examine and describe the influence of culture on scientific, and technological choices and advancement, such as in transportation, medicine, and warfare.

X Civic Ideals and Practices

- c. locate, access, analyze, organize, and apply information about selected public issues—recognizing and explaining multiple points of view

OVERVIEW

Mass transportation is critical to life in Japan because of the country's population density, lack of space, and dependence on imported fossil fuels. Japan has a well developed system of mass transportation that includes the *shinkansen* or bullet train, as well as local trains, bus systems, ferries, and subways in major cities. This lesson will give the students a chance to experience a ride on the *shinkansen* while they learn about new developments in mass transportation in Japan. It can serve as an introduction to a study of transportation innovations including the maglev train, the hydrogen powered car, and satellite navigation systems in cars . The Japanese government has placed a priority on developing new transportation technology for the 21st century. Some of these innovative ideas will have global impact.

RECOMMENDED GRADE LEVEL OR COURSE PLACEMENT

This lesson was written for middle school students studying world regions, but it could also be used with older students in geography or world cultures classes.

RECOMMENDED TIME ALLOTMENT FOR INSTRUCTION

The lesson takes at least four class periods: two to prepare, one for the train ride, and one for debriefing and evaluation.

OBJECTIVES

Knowledge—Students will:

- summarize reasons that Japan needs the most efficient transportation system possible.
- describe a trip on the *shinkansen.*
- list ways that governments regulate transportation.

Attitude—Students will:

- understand cultural values that foster a more widespread use of mass transportation in Japan than in the U.S.
- demonstrate respect for cultural differences.

Skills—Students will:

- analyze goals of the government to determine which require improved transportation.
- learn to use Japanese currency to make purchases
- evaluate information about transportation to determine facts and opinions

MATERIALS/RESOURCES NEEDED

Copies of Appendices 1, 2, 3 and 5 for each student

Large pieces or corrugated cardboard and/or posterboard

Poster paint or markers

A physical map of Japan

An area large enough to set up the mock train station similar to the diagram in Appendix 4

Desks or chairs that can be arranged in rows like the seats on a train

Optional—pictures of Japan on slides or overhead transparencies, or downloaded from the Internet

VOCABULARY DEVELOPMENT

shinkansen—a train with speeds of up to 167 mph, referred to in other countries as the bullet train

bento—a box lunch, sometimes containing sandwiches, chicken, boiled vegetables and other items.

ekiben—a box lunch purchased at the train station

yen—Japanese currency

mainichi—Japanese word meaning daily

shimbun—Japanese word for newspaper

INSTRUCTIONAL PROCEDURE

A. A day or two before the planned train ride give each student copies of Appendix 5 which will give them enough Japanese money to cover the purchases they will be making. Tell them that they need to color and cut out the coins before the next class period and put them in an envelope or change purse. Use the current exchange rate to help students understand the value of their coins. It is available on the Internet at http://www.xe.net/currency. Explain that they will make purchases using the money they have been given so they must spend a little time reviewing the values of each.

B. Divide students into groups to play the roles of representatives from their country's Department of Transportation who are visiting Japan to learn about the latest technology. Pass out the introduction to the simulation sheet (Appendix 1). Assign specific roles in each group.

C. Give the students a copy of the Goals of the Metropolitan Government of Tokyo (Appendix 2). Have them read the goals in their small group and decide whether or not an efficient system of transportation is important in reaching each goal. Lead a general discussion about challenges facing contemporary Japan and reach a class consensus.

D. Explain to the students that they will have a chance to take a simulated ride on the *shinkansen*, one of the world's fastest trains. Have students look at a map of Japan and locate the route the train would take from Hiroshima to Tokyo along the coastal plain.

E. Discuss what Hiroshima and Tokyo are most well known for. Hiroshima is known for peace education as the result of the atomic bombing that occurred there and Tokyo is the capital of Japan and one of the world's largest cities. Use the map scale to compute the distance between the two cities. (508 miles, 821 km.) Have students estimate the time they think the trip will take. (The actual trip takes 3 hours and 55 minutes.) Ask the students what they think they might see while riding on the train. Answers could include rice fields, tea plants, many houses, cities, mountains, Mt. Fuji, etc.

F. Students will be riding a *shinkansen* called the Nozomi, a train that makes few stops and has only reserved seats. Explain the procedure for boarding the train. Students' tickets will show the number of the car in which they will be riding. They will find that number on the train platform (floor) and line up at least five minutes before the train arrives. When the train stops, there will be about 30 seconds for disembarking passengers to leave the train and about 30 seconds for new passengers to board the train car through two doors, one at each end of the car.

G. Have students spend one class period making large cardboard mock-ups of the train, the signs, and three ticket windows with cardboard and poster paint. (See Appendix 4 for diagram.) Other students can cut out the tickets.

H. On the day of the train trip you will need to set up your classroom or other area as shown in the diagram. Post signs in the train station. In one area have the three posterboard windows. Tickets for this trip will cost ¥19,680. They are expensive because the seats are reserved. (NOTE: Generally ticket windows are not on the platform. If possible, create a train station lobby area.)

I. Set up a little table as a newsstand where students will purchase a newspaper (Appendix 3) to read on the train. Newspapers will sell for ¥150. Have the ticket machine and newsstand each staffed by students who are familiar with the coins necessary for the purchase. As students come in the door remind them to have their money ready to purchase their tickets and newspaper. Allow five to ten minutes for purchases.

On the other side of the room designate the area for the train car by marking the floor with tape or white shoe polish. All students will have tickets with the same car number. Have the car number marked on the floor as in the diagram in the appendix. Once students have made purchases they should go through a mock turnstile (two chairs), have their ticket stamped or punched, and line up on the train platform to wait for the train. Set a designated time for the train to arrive. Allow 30 seconds for departing passengers and then let students have 30 seconds to board the train. Then they should find their correct seat number.

J. Once students are seated you may use an overhead, slide projector, or computer LCD panel to display pictures of the Japanese countryside. The train passes through many tunnels so you may also want to turn the lights off periodically throughout the journey to simulate the darkness of the tunnels. Have student volunteers read aloud articles from the newspaper that they purchased at the train station. Near the end of the class period announce that students will be arriving at Tokyo Station so they should gather their belongs to prepare to disembark. Give them 30 seconds to get off the train.

K. Debriefing and assessment should take place as soon as possible after the experience. During the debriefing discuss the following questions:

- How is getting to work in Japan different from patterns in the U.S.?
- Why would it be impossible for everyone in Japan to drive a car to work?
- Why are the Japanese people willing to take trains to work?
- Why is Japan concerned about the environment?

- What did you learn about transportation in Japan?
- What would you want the Secretary of Transportation in your country to know about Japan's transportation system?
- What role does a government have in controlling transportation? (speed limits, road construction, etc.)
- Do you think high speed rail would be successful in the United States?
- In what regions would you recommend that the government fund high speed rail projects?

ASSESSMENT

On half sheets of construction paper, have students make postcards with a picture relating to the train experience and a message on the back describing their trip.

Have each group of students list facts and make recommendations in a short report to the Secretary of Transportation.

EXTENSION AND ENRICHMENT

Show students pictures of *bento*, Japanese boxed lunches, and discuss the kinds of foods they often contain: seafood, pickled vegetables, rice, chicken, potatoes, fresh or boiled vegetables, and fruit. Have students use art materials to make a *bento* and then sell the *bento* as *ekiben* (train lunches) on the train either in a little snack bar area which would be found in one of the cars on the train or on a rolling cart which comes down the center of the train aisle.

Visit the World Wide Web sites listed in the supplemental resources to learn more about trains in Japan.

Invite a physicist to the class to demonstrate the magnetic levitation necessary for the new trains.

Have the students predict which other countries they think might be involved in research on maglev trains and have them check the accuracy of their predictions by searching the Internet. They may be surprised to find that some of the pages are not available in English, but they will be able to figure out what country it is.

Have students use a decision-making chart to evaluate the new technologies according to criteria such as energy conservation, environmental impact, speed, etc.

SUPPLEMENTAL RESOURCES

All-Japan: The Catalogue of Everything Japanese. New York: Quarto Marketing Ltd., 1984.

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New, Colin. "Rush Hour Lasts All Day," *Dear Kumiko, Dear John.* Sandgate, New York: State Mutual Book & Periodical Service, Ltd. July 1991.

"New Three Year Plan Aims at Enhancing Metropolis' Appeal." *Tokyo Metropolitan News.* Volume 46. Number 1, Spring 1996. http://www.tokyo-teleport.co.jp/english/tmn/index.html May 1997.

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"Test Run Started at Yamanashi Test Line." Yamanashi Testline. April 15, 1997. http://www.rtri.or.jp:80/rd/topics/yamanasi/yama_E.html May 7, 1997.

Views of Japan. Tokyo: Urban Connections, Inc., 1995.

APPENDIX 1: SIMULATION ROLES

You have been chosen by the U.S. Department of Transportation to visit Japan to observe the country's transportation system. Your mission is to see if any forms of high speed rail used in Japan could be used to improve transportation in the United States. You will work in small groups with one person in each group paying close attention to one of the following areas:

- Environmental Protection
- Safety
- Efficiency
- Cost

You will be riding the *shinkansen*, Japan's bullet train. The train was introduced at the time of the 1964 Olympics. It travels at speeds of up to 270 kph (167 mph). The train has a computerized traffic control system that monitors the speed of the train and the location of other trains on the tracks. Most *shinkansen* have no crossings so it enjoys a remarkable safety record, which includes no passenger fatalities. It does make a considerable amount of noise, so sound barriers were constructed along the track and speeds are controlled in heavily populated areas. Although some people were doubtful about this train when it was being built, it has been so successful that the countries of Germany and France have built high speed rail systems as well.

Although most train tickets in Japan are bought from vending machines, you will buy your ticket from a ticket window because you are buying a reserved seat ticket. You will, of course, be using Japanese money (yen) to make your purchase. Since it will be a reserved seat ticket, you will need to board the correct car on the train. Stand near that number on the train platform. When the train stops, your group will have 30 seconds to get on board.

Before you board the train you will also want to pick up a newspaper (Appendix 3) at the train station. Many people in Japan read the papers daily to keep up with the news. Businessmen on the train sometimes read papers to pass the time. Although train passengers would not normally read the papers aloud, you will be sharing articles with each other on the train to learn more about transportation in Japan.

Once on board the train you will need to sit in the correct, numbered seat. The seats can be turned around so that passengers may sit facing those in seats behind them. Although the seats are comfortable, there is limited space for storing luggage. The train has sixteen cars. Telephones and restrooms are available. Snacks and magazines can be purchased from attendants who bring carts through the aisle. There are snack bars in certain cars and a dining room is available on some trains. Enjoy your trip and be prepared to report your findings to the Secretary of Transportation. Think about whether or not high speed rail systems are needed in the U.S. and exactly where they might be most successful.

APPENDIX 2:
GOALS FOR THE CITY OF TOKYO

Looking Ahead to the Year 2015

Tokyo is looking into its future in the 21st century. In 1995 the metropolitan government looked at the problems the city faced and set goals for the next 20 years. The problems included a slow growth of businesses, the high price of land, an aging population, and a decline in the number of children. At the same time Tokyo plans to tackle internationalization, the global environment, and a wide range of other issues which many local governments face.

TOKYO'S PRESENT CONDITION

Because much of Tokyo was destroyed during World War II, the city has grown up from the ashes very rapidly. It is the capital of Japan and the center for business in the country. It is also becoming a city where people from all over the world meet to do business. Tokyo has some problems because it has grown so quickly. In 1997 Tokyo's 23 wards had a population of about 8 million people. Because the land is so expensive in the city, most of it is used for business and few people can afford to live in the city. The people living in Japan are aging. In the year 2015, one out of every four people will be over 65 years old. Since these people will be retired that means there will be fewer working people.

Goals for the City of Tokyo

SOLVING ENVIRONMENTAL PROBLEMS

Most big cities have environmental problems such as waste disposal and traffic congestion. The increase in the amount of waste is predicted to continue in the future even with a smaller population. The government thinks the volume of waste can be reduced by roughly 40% by adopting a total waste-reduction/recycling campaign. The government is trying to solve the problems of air pollution. Controls on exhaust gases and conversion to electric cars have been suggested. A new highway called the Center Loop Expressway is now under construction. When it is completed, cars will be able to avoid the city center, reducing the amount of exhaust gas there by up to 23%.

IMPROVING LIFE FOR THE ELDERLY

By the year 2015, the number of elderly requiring nursing care, including the bedridden and senile, is expected to have risen sharply, from the present 50,000 to 140,000. In the past elderly people were cared for by family members. These days more families are hiring nursing help for their elderly relatives. The nursing helpers need to be trained. Health care and special housing need to be provided. This will be costly.

MAKING TOKYO A "WORLD-CLASS URBAN CENTER"

East Asia is a growing part of the world economy. Japan does not want to be passed up by other countries in the region. Tokyo continues to be a world class city, offering things that international businesses need. Tokyo will need to build a new airport and improve communication links with the rest of the world. If land prices and building costs would go down more people could afford to live in the center of the city. Then they would not have to commute so far from the suburbs where they live to their jobs in the city. Some have suggested that some metropolitan functions should be moved from Tokyo to other regions.

If it wants to continue to be an important city in the 21st century, Tokyo must keep building on its accomplishments and confront the problems that loom ahead. Setting goals for the future is very important.

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The *Mainichi Shinkansen Shimbun*

Price ¥150

(The Daily Bullet Train Newspaper)

English version

Getting to Work is Not Easy

Living in a city apartment in Tokyo can be very expensive. Apartment rents run in the thousands of dollars per month. Statistics show that most workers in Japan live outside of the city in suburbs where housing is cheaper. They usually live only 40-50 km (25-31 miles) from work but the commute is slow. Surveys show that workers travel an average of one and half hours to get to work. They might change trains several times, catch buses or drive cars through very congested traffic. Getting to work can be a challenge!

Why Not Drive?

In Japan there are 327 cars for every 1,000 people compared with 565 per 1,000 in the U.S. 80% of Japanese households own a car. Of course in Japan, you must prove that you have a parking space in order to own a car.

The Linear Chuo Shinkansen: A High-Speed Floating Train

The Railway Technical Research Institute announces successful tests of their new Maglev train, the Linear Chuo Shinkansen. The train, which is being tested on Yamanashi Test Track, will reach speeds of 341 mph. The initial test track is 18.4 km (11 miles) long.

The train is powered by a linear motor. At slow speeds it runs on wheels. At speeds over 100 km per hour (62 mph) it floats 10 cm. above the track due to the repulsions of the superconducting magnet in the train and the coils in the guideways. It will be quieter than the current shinkansen and the train carriages are much lighter.

When the project is completed the maglev train will connect Tokyo and Osaka with one-hour service instead of the two and a half hours it now takes.

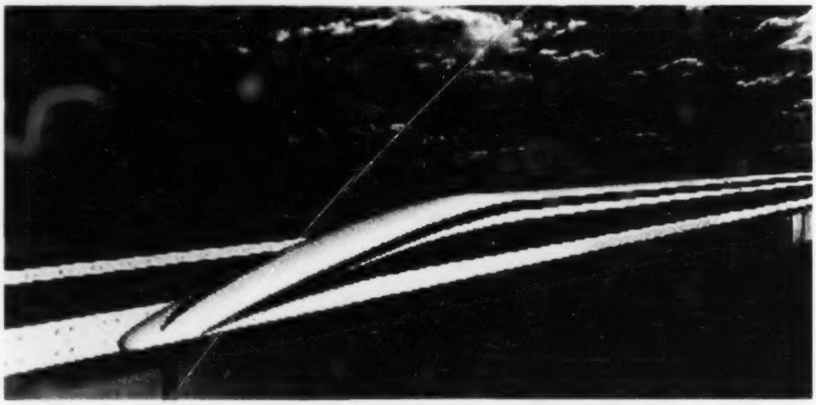
The new train will have no driver, only a window fitted with a television camera to keep an eye on the track ahead. Human beings will be protected from the strong magnetic forces required to levitate the train.

High Speed Surface Transportation

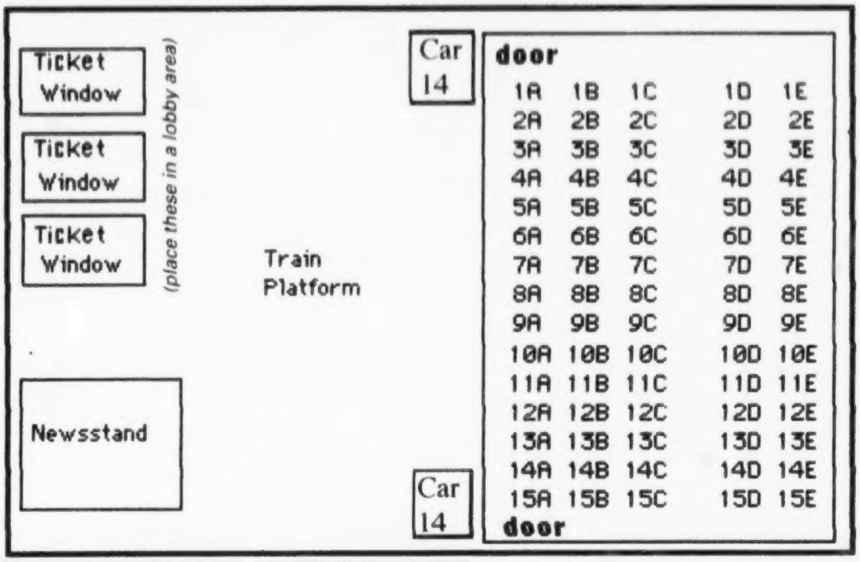
The Linear Chuo Shinkansen is not the only magnetically levitated train project in Japan. The HSST has been developed by Japan Air Lines for shorter distances to connect train stations to residential areas. It's different than the RTRI train. It runs the entire distance without wheels since it can levitate even at speeds of 0 mph. On the other hand it is not as fast. Its maximum speed is 200 mph. This design may be safer for human beings. It does not leak magnetic waves because it runs on the principle of attraction between two magnets, not repulsion.

Editorial Opinion

The construction of the Linear Chuo Shinkansen may be too costly. Is it really necessary to travel at such rates of speed in such small country? Who can guarantee that the magnetic waves escaping from such a train will not harm the health of human beings especially those with heart pacemakers? The magnetic waves from the Linear Chuo Shinkansen may also affect television signals along its route.



APPENDIX 4:
SHINKANSEN SIGNS AND TICKETS


Ticket Window
Ticket Window
Ticket Window
(place these in a lobby area)
Newsstand
Train Platform
Car 14
Car 14

door

1A	1B	1C	1D	1E
2A	2B	2C	2D	2E
3A	3B	3C	3D	3E
4A	4B	4C	4D	4E
5A	5B	5C	5D	5E
6A	6B	6C	6D	6E
7A	7B	7C	7D	7E
8A	8B	8C	8D	8E
9A	9B	9C	9D	9E
10A	10B	10C	10D	10E
11A	11B	11C	11D	11E
12A	12B	12C	12D	12E
13A	13B	13C	13D	13E
14A	14B	14C	14D	14E
15A	15B	15C	15D	15E

door

Shinkansen Ticket

Reserved Seat

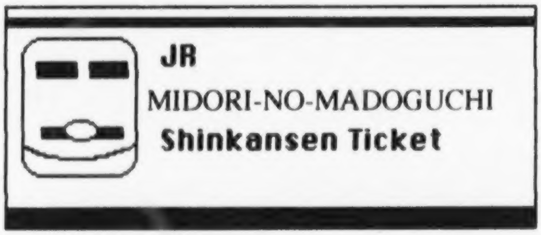
Car Number - 14

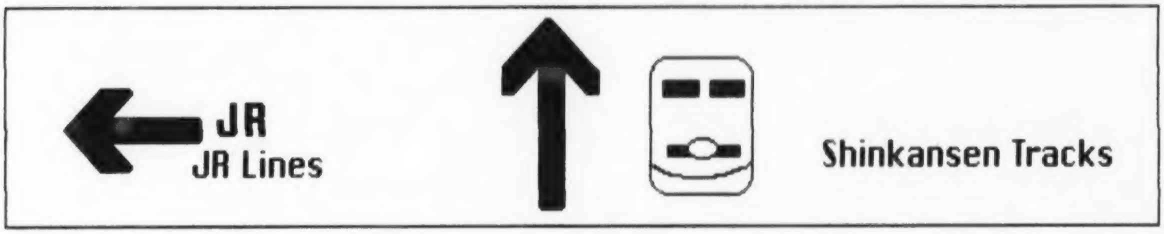
Seat Number ☐

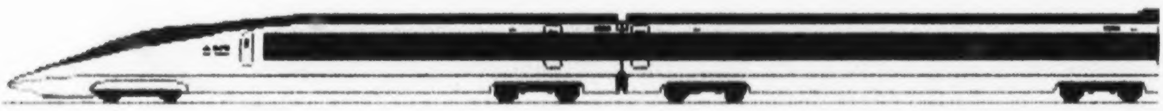
Hiroshima to Tokyo

¥19680

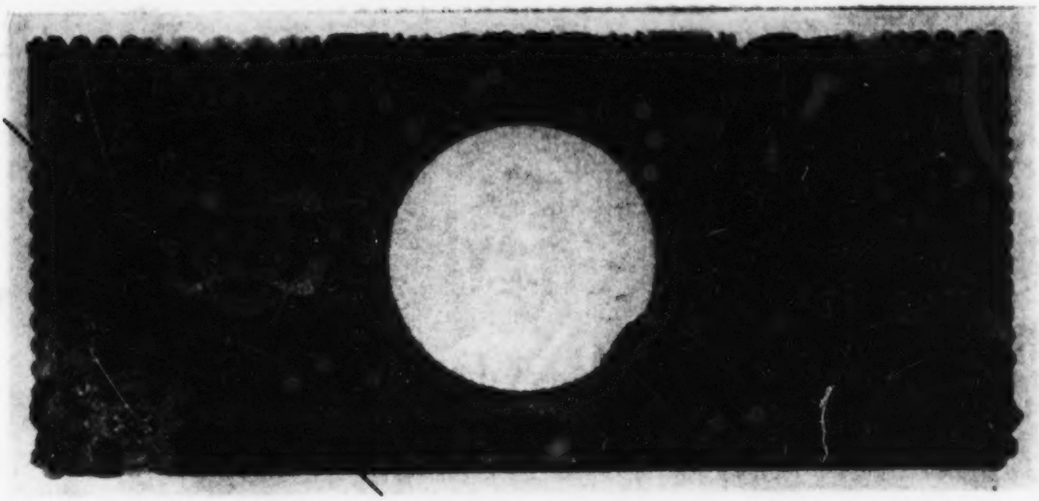
The shinkansen sign, the ticket window, and the train can be copied onto a transparency and then projected onto cardboard for tracing.

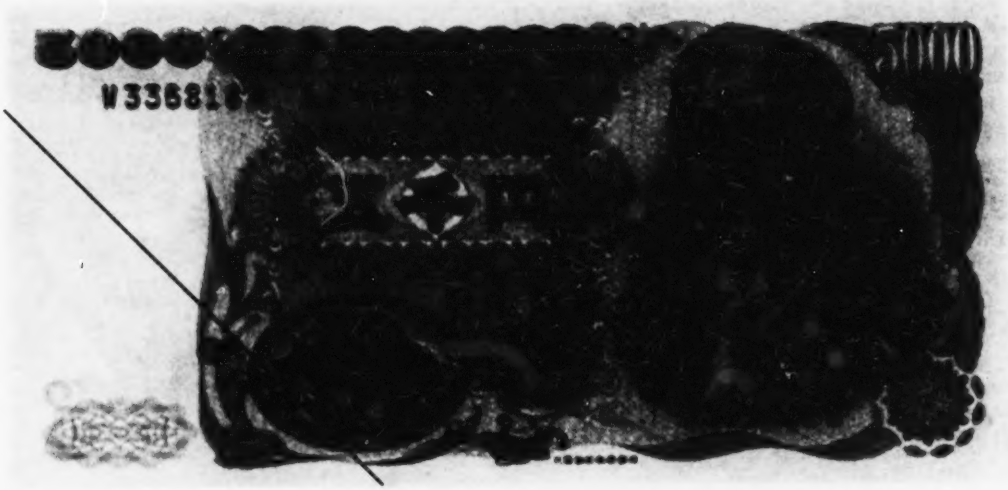

JR
MIDORI-NO-MADOGUCHI
Shinkansen Ticket


JR
JR Lines
Shinkansen Tracks



APPENDIX 5: JAPANESE MONEY

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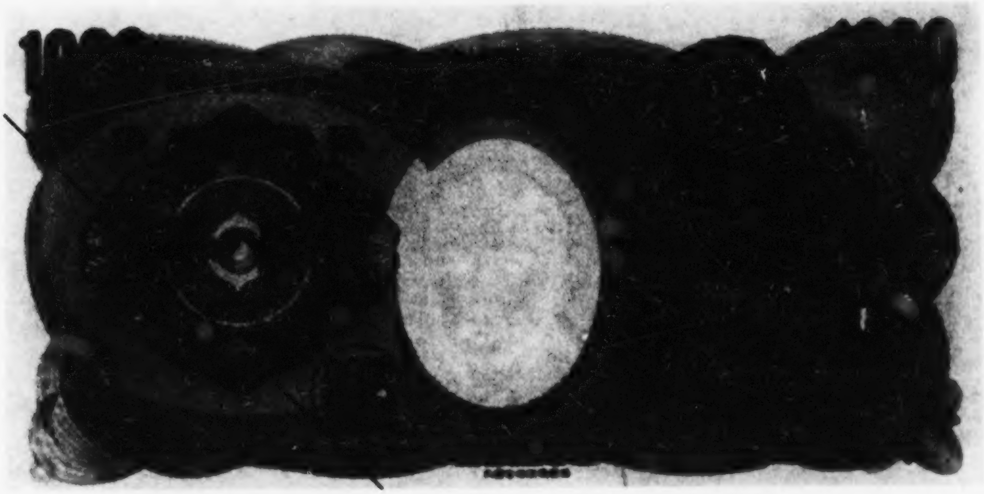

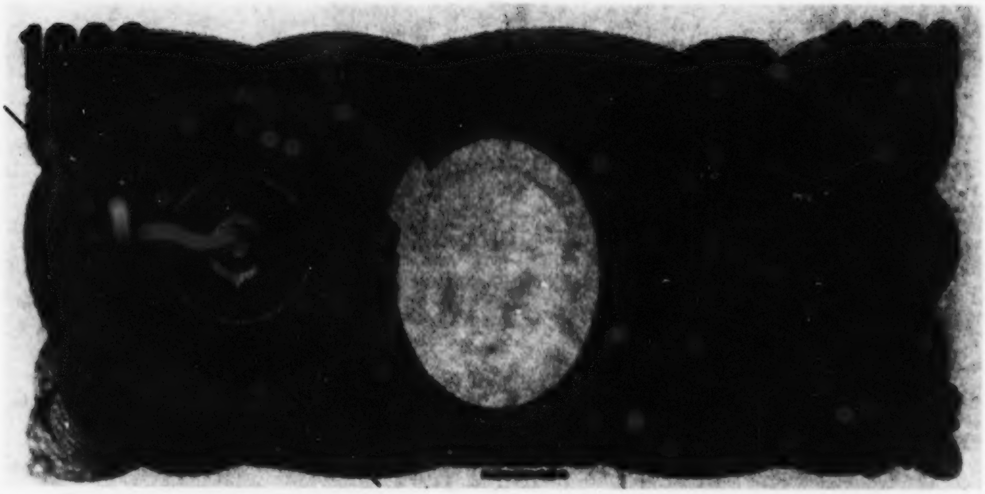

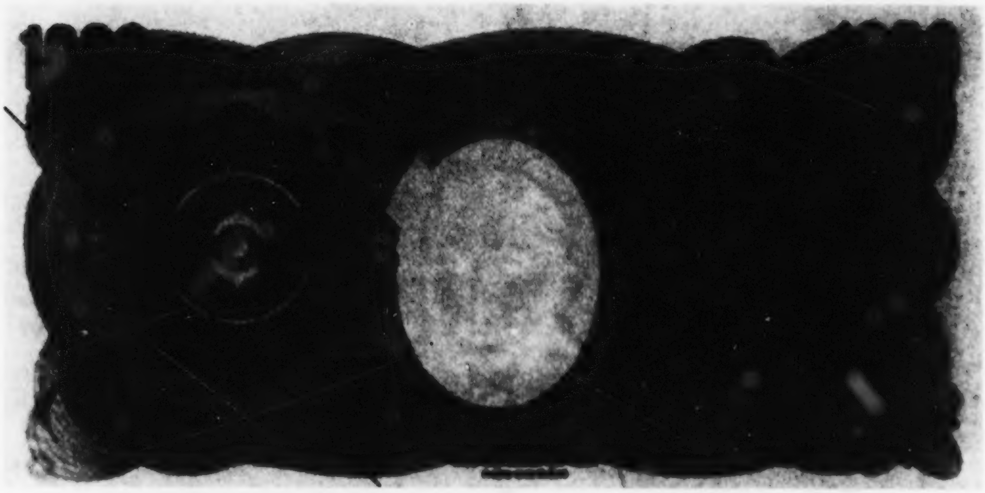

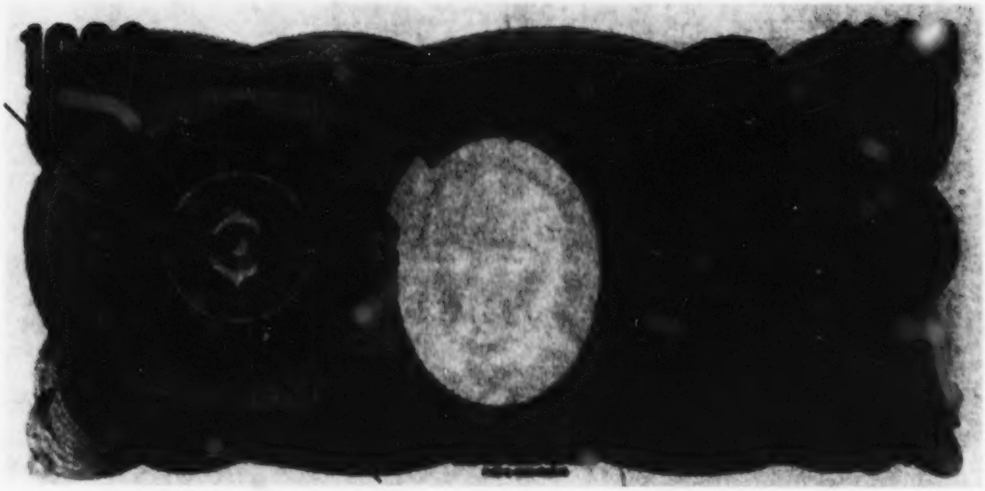

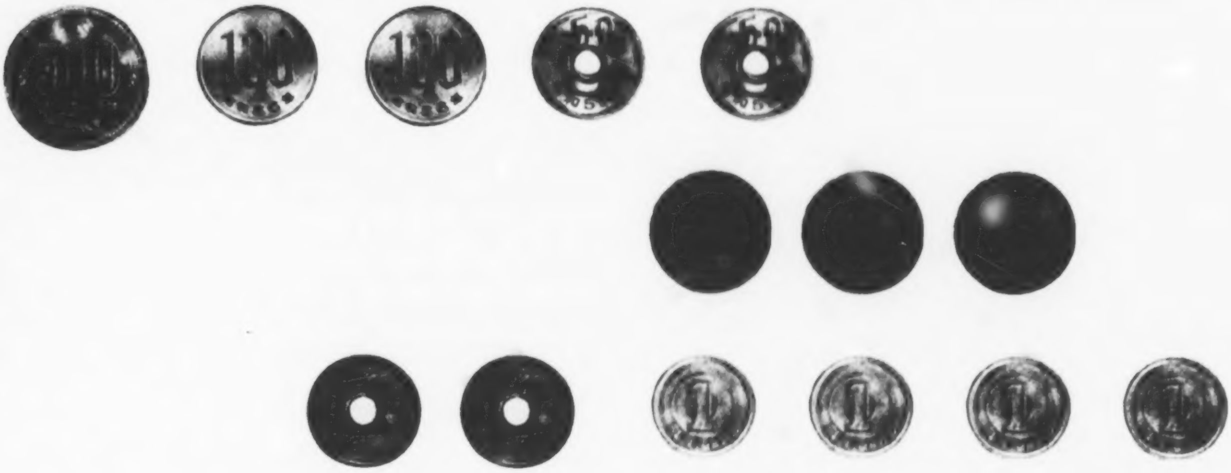

The Grey Revolution: New Wrinkles in a Silver Society

by Mary G. Oppegard
Oklahoma Baptist University, Shawnee, Oklahoma

NCSS STANDARDS

VI. Power, Authority, and Governance

- a. examine persistent issues involving the rights, roles, and status of the individual in relation to the general welfare;
- c. analyze and explain ideas and mechanisms to meet needs and wants of citizens, regulate territory, manage conflicts, establish order and security, and balance competing conceptions of a just society;
- h. explain and apply ideas, theories, and modes of inquiry drawn from political science to the examination of persistent issues and social problems.

VIII. Science,Technology, and Society

- b. make judgments about how science and technology have transformed the physical world and human society and our understanding of time, space, place, and human- environment interactions;
- d. evaluate various policies that have been proposed as ways of dealing with social changes resulting from new technologies, such as genetically engineered plants and animals;
- f. formulate strategies and develop policies for influencing public discussions associated with technology-society issues, such as the greenhouse effect.

IX. Global Connections

- d. analyze the causes, consequences, and possible solutions to persistent, contemporary, and emerging global issues, such as health security, resource allocation, economic development, and environmental quality.

X. Civic Ideals and Practices

- i. construct a policy statement and an action plan to achieve one or more goals related to an issue of public concern.

OVERVIEW

The world is facing a global society that is by far the oldest in the history of the world. Increasing longevity will be one of the dominant trends in the twenty-first century. Some demographers predict consequences such as political clashes between the generations, labor shortages as boomers retire, and changing attitudes toward growing old and death. The Japanese Government's Institute of Population Problems worries that as Japan's people grow older, they will lose their innovative capacity, their adaptability to a changing world. Japan is particularly concerned because it is the world's fastest-aging country. It now enjoys one of the longest life expectancies in the world, 83 for women and 76 for men (in 1996). By 2025 it is expected to be one of the oldest societies on the globe, with more than one-quarter of its population over 65.

Since Japan has arrived at this situation first, there is no other national model to imitate. Japan must be creative and innovative to meet this challenge, and may itself become the model for other societies. Since women live longer and tend to be the major care givers for the elderly, they are especially concerned about the impact of these trends. A declining birth rate, the slow down in Japan's economic growth, the entry of more women into the labor force, and changes in the Japanese family structure are all intertwined in a complicated web. Japan may already be a step ahead of other countries by making a pair of 104 year-old twins geriatric super stars. Economic consequences may mean a change in retirement policies, pension systems, savings, and tax structures. A major Japanese conglomerate, Hankyu, which is primarily involved in railroad and retailing, recently announced that it would prepare for the future by entering the funeral business!

In this lesson groups of students are asked to develop solutions to problem scenarios using statistics, data sheets, and case studies that are provided.

RECOMMENDED GRADE LEVEL OR COURSE PLACEMENT

Middle school, high school, or college courses in geography, sociology, or civics/government

RECOMMENDED TIME ALLOTMENT FOR INSTRUCTION

Two to three 55-minute class periods.

OBJECTIVES

Knowledge—Students will

- identify and describe the reasons for Japan's population problems
- identify and describe the major issues involved in Japan's aging problem
- identify and describe the major areas which especially impact women in Japan's aging society

Attitude—Students will

- recognize and appreciate the complex intertwining of issues of public policy and family structure in Japan's aging population

- understand the role that culture plays in decisions about public policy as well as in family structures and gender roles
- acknowledge differing value systems
- recognize that every culture changes, but that the rate of change may be rapid or slow

Skills—Students will

- analyze data from a variety of sources, such as charts, graphs, case studies, and data essays
- use a concept map to brainstorm consequences of an aging population
- speculate on the changes societies may have to make in response to aging populations
- develop solutions to problem scenarios based on data provided
- compare and contrast US and Japanese societies with regard to the issues of aging populations

MATERIALS/RESOURCES NEEDED

Appendix 1: Japan's Silver Generation
Appendix 2: Profile A: Takashi Aso
Appendix 3: Profile B: Kazuko Tanaka
Appendix 4: Profile C: Yoichi Nishimoto
Appendix 5: Profile D: Takeo Abe
Appendix 6: Problem Scenario A
Appendix 7: Problem Scenario B
Appendix 8: Problem Scenario C

VOCABULARY DEVELOPMENT

baby boomer—a member of the U.S. generation born after World War II from 1947 through1961

birth rate—the ratio of total live births to total population in an area over a specific period of time; often expressed as the number of live births per 1,000 of the population per year

demography—the study of the characteristics of human populations, such as size, growth, density, distribution, and vital statistics

geriatric—relating to the aged and characteristics of the aging process

life expectancy—the number of years that an individual is expected to live as predicted by statistics

population pyramid—a graphic tool used by geographers to show the age distribution in a given population

pronatalism—an attitude or policy that encourages childbearing.

salary man—in Japan, a white collar worker employed by a major company for all of his working years

INSTRUCTIONAL PROCEDURES

A. Explain to students that Kin-san and Gin-san are 104-year-old (in 1997) twins who are celebrities in Japan (their names mean "Gold" and "Silver;" *san* is a courtesy title). Ask students to speculate on why they have become such celebrities in Japan. Ask students to list their current superstars, and the reasons why they consider them to be superstars.

B. Discuss with the students the fact that the aging of the general population poses a great challenge to Japanese society today. Ask students to brainstorm about the impact of a large portion of the society being over 65. Further, ask students to consider the fact that Japan has one of the longest life expectancies in the world.

C. Divide the class into three groups. Give a problem scenario card (Appendices 6, 7, or 8), and a set of data (Appendices 1-5) to each group. Ask each group to choose a chairperson and a recorder. Allow the rest of the class period for group work. Students may finish their preparation for their presentation as home work.

D. Have each group make a presentation to the class. Allow time for students in the other groups to ask questions, dispute the group recommendations, suggest variations on their solution, and/or suggest alternate solutions.

E. As a culminating activity, using a concept map, have students brainstorm the effects of aging populations in Japan based on the ideas and solutions they have generated in their groups. Allow students to add other items such as more canes and denture cleaner sold!

Alternately, lead a discussion on the following questions: From the data you have read and your group discussions, what differences do you observe between Japanese society and culture and US society and culture? (Some possible answers might be incidence of births to unmarried women, role of the eldest son, divorce rate, incidence of husbands working overseas, immigration.) What similarities do you see? (Some possible answers might be generational differences between the young and the old, pension systems, leisure activities.)

ASSESSMENT

- Group work and presentations will be evaluated by the following criteria:

  CREATIVITY—Did the group use strategies in their presentation that held the interest of the class?

  CLARITY—How clearly did the group present its proposals?

  INFORMATION—How did the group use the resource information? Were there pertinent items of information that were missed?

  INVOLVEMENT—Were all the group members part of the decision-making and presentation?

  Evaluation may be done either by the teacher or students.

- Either of the culminating activities (E in Instructional Procedures) could be used as written evaluative instruments.

EXTENSION AND ENRICHMENT

Students may research creative and brilliant people such as Socrates, Benjamin Franklin, Thomas Edison, Madame Curie, Mother Teresa and others who made valuable contributions as they aged.

Students may also conduct interviews with grandparents and other senior relatives and friends about their views on the issues of aging in the US and in Japan.

Students may use the Internet to research further on this topic and others relating to Japan. Web sites are constantly changing and updating their offerings. Some web sites are:

Japan Echo at http://www.japanecho.com/
Japan Information Network at
  http://www.jinjapan.org/insight
Keidanren at http://www.keidanren.or.jp/
Keizai Koho Center at http://www.keidanren.or.jp/KKC/

Students may research where the US is at present in addressing the problems of an aging society in terms of social security, medicare, and private services.

SUPPLEMENTAL RESOURCES

"Keiro-no-hi." (Respect for the Elderly Day). *Japan Now.* August 1991. p. 7. *Japan Now* is a publication of the Japan Information and Culture Center, 1155 21st Street, NW, Washington, DC 20036

Kristof, Nicholas D. "Aging World, New Wrinkles." New York: *New York Times*, September 22, 1996.

"Life in Japan: Health Care System." *Japan Now.* March 1993. pp. 6-7.

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Takahashi, Nobuaki. "Overcoming Fear of an Aged Population." *Japan Echo.* Vol. 24, No. 2. June 1997. pp. 14-18. Address: Japan Echo Inc., Moto Akasaka Bldg., 1-7-10 Moto Akasaka, Minato-ku, Tokyo 107 Japan. Also available at http://www.japanecho.com/

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"The Greying Society: Special Issue." *Japan Echo.* Vol. 23. 1996. Contents are as follows:

POPULATION STRUCTURE
Atoh, Makoto, "Fewer Children, More Seniors."
Ogawa, Naohiro, "When the Baby Boomers Grow Old."

THE FAMILY
Yashiro, Naohiro, "The Economics of Marriage."
Mori, Taneki, "Don't Blame the Women."
Muramatsu, Minoru, "The Story of Family Planning in Japan."
Ashino, Yuriko, "Reproductive Rights: A Female View."

WORK
Esaka, Akira and Moroi, Kaoru, "The Coming White-Collar Crunch."
Yashiro, Naohiro, "Eliminating Institutional Bias Against Working Women."

PENSIONS
Nakamura, Shuichi, "Public Pensions for an Aging Population."
Hatta, Tatsuo, "Accumulating Funds for the Gray Days Ahead."
Kimura, Yoko, "Pensions and the Working Woman."

CARE FOR THE ELDERLY
Yamanoi, Kazunori, "Merits and Demerits of "Care Insurance."
Yanagi, Hiroo, "A Good Night's Sleep."
Okifuji, Noriko, "Options for Care in a Graying Society."
"Survey on Aging."

CULTURE
Kaji, Nobuyuki, "Japan and the Confucian Cultural Sphere."

"What is Needed for a Rapidly Aging Society." *About Japan Reference Reading Series 26,* Tokyo: Foreign Press Center, 1997. This is the third publication in the Reference Reading Series that deals with the problem of aging in Japan; the other two appeared in 1982 and 1988. This booklet, available from the Foreign Press Center, 6th Floor, Nippon Press Center Bldg., 2-2-1, Uchisaiwai-cho, Chiyoda-ku, Tokyo 100, Japan, contains six articles chosen from a pool of about 30 recent essays and lecture reports that originally appeared in Japanese general magazines or specialized journals. Each is written from a different perspective. They are:

Anzai, Tatsuya, "For and Against Public Care Insurance for the Elderly."
Higuchi, Keiko, "Toward a Bright and Cheerful Aged Society with Fewer Children."
Hotta, Tsutomu, "The Aged Society and Volunteers."
Takahashi, Nobuaki, "The Exaggerated Crisis of the Aged Society."
Takiue, Sojiro, "Bureaucratic Medical Care System Needs Dose of Privatization."
Wada M.D., Hideki, "Retirement at 75: A Doctor's Prescription for the 'Aged Society.' "

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APPENDIX 1:
WHO IS THIS SILVER GENERATION?

Although the silver generation is defined as those over 65, it is obvious that there are differences between those who are 65, those who are 80, and those who are over the 100 year mark. The fastest growing group is those over 100. In 1963 there were only 153 over 100; in 1994 there were 5,593 over 100, and the number is increasing by 13% each year. Seniors reaching their hundredth birthdays currently receive a silver cup from the prime minister. Some have joked that it may become necessary to shift to bronze, and maybe even to wood.

Actually there are at least two groups, the advanced aged who are over 80 and the "young old" who are under 80. Even this division does not allow for those seniors whose health has deteriorated and who are not able to be as active as others. Geriatric specialists have stated that the "young old" are not that different from young people in mental acumen. One of the new proposals is to extend retirement age to 75.

Source: Ogawa, Naohiro, "When the Baby Boomers Grow Old", *Japan Echo*, Vol. 23, Special Issue, "The Graying Society", 1996, pp. 17-21. Reproduced by permission of the publisher.

Silver Market

There is a new demographic group in Japan which businesses are now targeting. People in this group are major purchasers of exercise and sports equipment. They're vitally interested in health foods and vitamin supplements. They enjoy leisure activities such as ballroom dancing, overseas travel and flower arrangement. And they're all over 65.

Japan's so-called "silver generation" (people aged 65 or over) is perhaps the nation's most prosperous, comfortable generation of older people in its history. They have long led the world in personal savings. They receive relatively generous pensions, and health care that is much lower in cost than that in most developed countries. The "silver markets" they dominate are worth an estimated US$700-800 billion annually. Perhaps the largest of these markets is the travel industry, where special boat cruises catering to older people have become popular in recent years.

Many others are linked to special products or services such as:

- A rolling walker for senior citizens recovering from injuries
- A simplified telephone answering machine with larger buttons and fewer functions
- Underwear specially designed for older people
- A *kotatsu* (low table for use in Japanese-style rooms, fitted with quilt and electric heater to keep legs and feet warm, with specially padded arm and back rests for easy use by older people)

Magazines now often feature older people as models for products with appeal to the "silver generation." Mass media magazines targeting older people also have appeared in recent years. The attraction of "silver markets" has led to an annual trade fair in Tokyo in which hundreds of companies from around the world display products aimed at senior citizens.

Jobs

Japan's "silver society" has a strong desire to continue working. There are many reasons for this. Some Japanese senior citizens would like to make use of their talents and abilities by working. They feel that they could be useful in helping training younger workers, by performing tasks that require a particular form of expertise, or by continuing the type of work they had always been doing before they retired.

Others would like to continue working because the income helps them remain as independent of their children and other people as long as they can. By working, they can save to do the activities that interest them, such as taking trips.

Other seniors desire to continue working because they need to augment their retirement income. Otherwise, they would have a difficult time making ends meet at the end of each month. A few senior citizens, for example, worry that they do not have enough savings to live through a crisis such as illness that might involve a long period of hospitalization. And some might have to work because their spouses are ill and are in need of medical care. They need income to help pay for medical expenses.

However, although many Japanese senior citizens are better educated and better trained than they were in the past, they run into diffiiculties because companies that hire senior citizens may want them to perform tasks that are repetitive, even menial.

Also, the skills and know-how of Japanese senior citizens may have become outdated in the face of rapid economic growth and technological innovations. Because Japan's economy has entered into an era of slow growth, finding jobs has become more difficult because many companies have cut back on their work force by requiring workers in their late 40's and 50's to take early retirement. And many companies have begun opening up manufacturing plants overseas in order to cut production costs. Seniors must compete with younger men and women who are also looking for work, and also with other senior citizens.

Silver Volunteers

Japanese senior citizens are healthier and feel younger than in past years. Many have received good educations, and have acquired skills. They feel that they have a lot of life left in them, and they have a lot to offer others in the society.

Today, seniors are taking more opportunities to volunteer their services in the community. They may work with groups interested in a particular hobby, such as photography. They may help organize sports teams as managers, coaches or umpires, or work with youth groups such as the Boy Scouts. They may provide assistance to bedridden patients and patients confined to wheelchairs. They may work with neighborhood associations in helping to organize neighborhood activities such as festivals, bazaars, ceremonies, parties and celebrations. Or they may volunteer their services in helping consumer groups. They also teach students at some elementary and junior high schools such practical and traditional skills as dyeing cloth or making noodles. In almost every aspect of society, they offer their services partly because they enjoy the personal satisfaction and fulfillment of helping others.

Japanese seniors have choices of volunteer organizations they can join. One such organization is the Silver Volunteers in which Japanese agree to serve in less developed locations such as China and Malaysia for a year in advisory positions as technicians or administrators. Those with engineering backgrounds, for example, can volunteer their services and help with designing, planning and construction of bridges in developing countries.

Silver Leisure

Many seniors feel that age is merely a frame of mind, think young and be young. Being older often means getting a new start in life. No longer restricted by work commitments and family obligations, they can devote themselves to pursuing activities and interests they might have dreamed of doing when they were younger.

Japanese senior citizens are increasingly becoming younger and more energetic in their attitudes. A growing number feel they have a lot of life left in them and want to do as many things possible within the span of time left to them. The hardy ones among them take on arduous challenges such as mountain climbing. Others pursue activities such as traveling to foreign destinations, eating out at restaurants with friends, or going to sports clubs to work out. The studious among them might even enroll at universities and study something that they had always interested them such as archeology, literature and languages.

Today, more and more Japanese senior citizens resemble younger generations in their attitudes and behavior. Like the younger generations, they have become more interested in fashions. they prefer wearing something that looks good on them and that reflects their individual tastes. These days it is not unusual to see a Japanese senior citizen wearing jeans and a cowboy vest, for example.

Their youthfulness reflects in part the general good health of Japanese senior citizens. They have taken care of themselves through eating a proper diet and regular execising.

It also reflects in part the social and economic environment they are living in. They have choices in the types of goods and services they want and in the variety of activities available to them. They do not feel they need to restrict themselves by selecting choices most commonly offered to senior citizens in the past. They share many things in common with younger generations. They have the income, the energy and the inclination to pursue a variety of interests with vigor.

Source: *Japan Insight*, "Japan Faces a Silver Society", Web Site of Japan Information Network.

APPENDIX 2:
PROFILE A: TADASHI ASO

AGE	69
RESIDENCE	A suburb of Tokyo
MARITAL STATUS	Divorced
CAREER	Manager at a middle-sized trading company, retired

Four years ago, Tadashi Aso recalls, he had two shocks.

"First, I retired from my company, after 43 years of service," Mr. Aso recalled. "I knew I would have to retire at age 65, of course, because that's our company rule. But still, it was a shock to adjust to a life in which there was no place to go each morning."

His second shock, however, was even greater. "My wife announced that she wanted a divorce," he says. "She told me that we had grown apart... no longer had anything in common now that our children were grown. She didn't want to spend the rest of her life taking care of me, she said."

Divorce in old age is no longer as unusual as it might have been a generation ago in Japan. Many couples have decided to live separate lives in their later years. Living on a combination of his savings and payments from Japan's national pension system, plus his corporate pension, Mr. Aso is comfortable, but uneasy.

"I never developed hobbies when I was younger," he says, "so I began to study painting at a local senior citizens center."

His relatively quiet life is in sharp contrast to his wife. Shizue, who regularly attends dancing classes at a local "culture center" near her apartment in western Tokyo.

Morning

Many of Mr. Aso's mornings are spent visiting a local medical clinic, where he is being treated for a stomach ulcer. "It's one result of all those years of stress at my office," he says. "And I must admit, it's also linked to my heavy drinking with my office pals." He's taken his doctor's advice, and now limits his alcohol intake to an occasional beer with dinner.

Mr. Aso's medical expenses are largely covered by a national medical health insurance plan. Still, he must pay for about 10% of the cost for his stomach medicine.

Another regular morning activity involves going to his local bank branch, either to withdraw cash for daily living, or to make sure that his pension payments have been deposited.

Mid-day

Never having learned to cook, Mr. Aso either eats out, buys mostly prepared foods at his local convenience store or supermarket, or takes advantage of a local social services system which delivers a hot lunch or dinner to his small apartment at a cost of about 700 yen.

Afternoon

Once a week, Mr. Aso takes a painting class at his local senior citizens' center, the only place where he can meet people his own age and socialize. He also visits a former colleague at his company, who retired at about the same time and now lives in a senior citizens' home. Another new activity, now that he has the time, is going to watch movies. As a senior citizen, he's eligible for discounts at most local theaters, as well as on the public transportation he takes to get around Tokyo.

Evening

Most evenings, Mr. Aso says, are spent quietly alone in his apartment, either watching television, listening to popular music from his younger days, or reading. But at least once a month, he has a "date" with a new lady friend whom he met at the local senior citizen center.

"She likes classic movies, as I do, and we sometimes have dinner together and attend a *rakugo* (Japanese-style storytelling) performance," says Mr. Aso.

Does he ever think about re-marrying? "No," he says with a laugh. "I've become accustomed to my single life. I think this is the way it's going to be from now on."

Source: "Japan Faces a Silver Society", *Japan Insight*, Profile A, Japan Information Network, http://www.jinjapan.org/insight

APPENDIX 3:
PROFILE B: KAZUKO TANAKA

AGE	67
RESIDENCE	Nagoya
MARITAL STATUS	Married, two children
CAREER	Housewife; now a part-time worker

For most of her life, Kazuko Tanaka has been a housewife, but now, in her later years, she is working, out of necessity. She and her retired husband, Hitoshi, live in a four-room apartment in one of Japan's largest cities.

Hitoshi, a former engineer for a major utility company, is partially crippled with painful arthritis, and is mostly confined to his home. Mrs. Tanaka, who was an office clerk for a few years until she married in her early 20's, was forced to seek a job ten years ago, when illness forced her husband's early retirement. She is just one of a growing number of older Japanese who continue to work in their later years. The Tanakas have two children, both grown, one of whom, a daughter, lives nearby and helps her mother care for Hitoshi.

Morning

Kazuko Tanaka's job is as a cleaning lady at a large apartment complex located about 45 minutes by bus and subway from her home. Each morning, she rises at 7 AM, helps her husband dress, prepares his breakfast, and then heads for work. Her job at the apartment complex involves cleaning the building lobby and adjacent halls, as well as cleaning the plastic wastebins which the residents leave at a central collection point for pickups by a municipal garbage truck three times a week.

"After the bins are emptied by the workers, I clean them out and return them to the collection area," she says. "It's dirty work, but not much different than what I do anyway at our apartment. And the residents appreciate my efforts, I know, because they're always thanking me for taking care of that chore."

Mid-Day

Around noon, Kazuko purchases a box lunch at a convenience store not far from the apartment complex. If it's a nice day, she eats in a nearby park.

At her apartment, meanwhile, a local care giver arrives three times a week to tidy the apartment and help Mr. Tanaka perform painful but necessary exercises to help loosen his crippled hands and arms. Twice a week, their daughter Kazumi prepares lunch and delivers it to her father, who spends most of his time watching television, or sitting out on the small verandah adjacent to their living room.

Afternoon

Mrs. Tanaka's tasks are usually finished by mid-afternoon, when she goes shopping and returns home to prepare dinner. "My husband likes fresh foods," she says, "so I try to shop almost every day, looking for bargains, especially the seasonal fish which he likes so much."

Their daily living expenses are eased somewhat by their health insurance and pension payments, but without her part-time job, she says, it would be difficult to live without asking their children for help.

Evening

Most evenings during the week are quiet ones, dominated by television. Mrs. Tanaka somtimes gets a head start on the next morning by partially preparing breakfast, and every night, she must help her husband bathe, whose arthritis limits the use of his hands and arms.

At least once a month, the Tanakas try to go out on weekends to enjoy their favorite pastime. Ever since they were high school students, they've loved singing, and today, like so many younger Japanese, they're addicted to "Karaoke."

Thanks to some friends who live nearby, and have a car, they are driven to a local karaoke club. There, for a few hundred yen, they buy admission to a small studio which provides records, often with video accompaniment. It's just one of many businesses which are seeking customers among older Japanese. For a few hours, at least, they can forget the difficulties of their modest lifestyle, and enjoy the romance and pathos of their favorite songs.

Source: "Japan Faces a Silver Society", *Japan Insight*, Profile B, Japan Information Network, http://www.jinjapan.org/insight

APPENDIX 4:
PROFILE C: YOICHI NISHIMOTO

AGE	72
RESIDENCE	Osaka
MARITAL STATUS	Married, two children
CAREER	Engineer at an electronics company; retired

Yoichi Nishimoto's life style used to be commonplace in Japan. He and his wife, Ayako, live in a modest home which has been slightly re-structured to accommodate their oldest son's family, including two granchildren, boys aged eight and six. Three generations living under one roof is not common these days, as the nuclear family has largely replaced the extended family in Japan, but the Nishimotos have little choice.

Like about 60% of Japanese, they own their own, small home. But even though urban land prices have come down in recent years, they, like most Japanese, cannot afford to move to a larger lot. So, like many families, they decided to re-design what they already had, and convert the old home to accommodate two families.

"This also allows my son to build his savings in his early years," says Mr. Nishimoto.

The elder Nishimotos live on the first floor of their two-story duplex, which includes a small garden. Their son and his family live on the second floor. The two families have separate toilets, but share a bath, as well as the first floor kitchen.

Morning

Most daughters-in-law dread living under the same roof with their husband's mother, but the two women in the Nishimoto household have agreed to support each other.

"My mother-in-law is an excellent cook, and enjoys it, so that helps me a lot when I have to take care of our two small children in the evening," said 32-year-old Yoko, "In return, I do most of the housework, which means she doesn't have to be climbing up and down stairs all day."

In the morning, however, the elder Nishimotos like to get up later, after Yoko has prepared breakfast for the boys and seen them off to their local elementary school. After a late breakfast, they usually take a walk, often using the occasion to do regular chores such as banking at their local post office, where they have a savings account.

Mid-day

The Nishimotos are great fans of what the Japanese call "home dramas" on TV. Each weekday at 1 PM, their favorite program is broadcast, which means lunch at home, in front of the TV set.

Afternoon

Mr. Nishimoto's main activities are linked, in one way or another, to volunteer work. At a local social center each week, he teaches young children his favorite game of Japanese chess. He's also teaching his grandson at home.

He also has an even more ambitious volunteer project. During his 30-plus years with his company, Mr. Nishimoto's one overseas assignment was in Thailand. "I'd like to go overseas one more time, to work," he says. "His engineering expertise qualifies him for a program called the Silver Volunteers, in which experienced Japanese agree to serve in overseas locations such as China or Malalysia for a year in advisory positions as technicians or administrators.

Evening

Once a week, the Nishimotos go to a local ward senior center where they enjoy Western-syle square dancing and socializing with other senior citizens.

On weekends, they often serve as live-in "sitters" for their grandchildren, so that their son and his wife can have an evening together. Mr. Nishimoto, an avid baseball fan, also "volunteers" to take out his grandsons several times each season to root for the local team.

Source: "Japan Faces a Silver Society", *Japan Insight*. Profile C, Japan Information Network, http://www.jinjapan.org/insight

APPENDIX 5:
PROFILE D: TAKEO ABE

Age	70
Residence	Sendai
Marital Status	Married, two children
Career	Senior executive at semiconductor company; retired

Takeo Abe is part of the first generation of senior citizens in Japan who are enjoying the benefits of what Japanese call "the silver society." Mr. Abe is a retired senior executive for a major semiconductor manufacturer, one the leading companies of Japan's post war economic recovery. His retirement package, worth more than 50 million yen ($500,000), was based on his high-ranking executive status. He also holds a sizable block of stock in his former company, which acts as a kind of ready cash reserve should he need it.

His former company also placed him in a comfortable advisory position for one of its subsidiary companies, which allowed him to earn annual income for five years beyond the standard retirement age of 60.

He and his wife are one of the lucky generation of older Japanese who were able to purchase homes or apartments and build substantial savings which now allow them a virtually carefree lifestyle in his home town of Sendai, a city in northeastern Japan.

Morning

Mr. Abe's wife, whom he met when they were students at a local university near Sendai, was happy to return to their old home town. In the mornings, 68-year old Yoshiko Abe visits her mother, now 89, who is still alert and healthy, living in a nearby apartment complex.

Mr. Abe, a golf and tennis enthusiast, manages to play once or twice every week, thanks to invitations from his friends who have memberships in country clubs. His wife has taken advantage of the connections to learn how to play tennis, and the couple now competes in a club mixed doubles tournament twice each year.

Mid-Day

Mr. Abe often lunches at a sports club, while his wife, if she isn't with her mother, is out with friends for an afternoon of shopping, or mah-jong. "We have a rotating arrangement," she says, "in which the game is held at one of our homes, with the hostess supplying the lunch."

Afternoon

The Abes' retirement lifestyle allows plenty of time for travel, not only to the hot springs in Japan which both enjoy, but overseas. Last year, they made their first visit to northern Italy and when they returned, Mrs. Abe decided to begin learning Italian cooking at a local culture center, where an exchange student from Milan conducts classes each week. Once a month, she and her friends board the super-express train for a two-hour ride to Tokyo, where they enjoy an afternoon at the theater, followed by an early dinner before the return trip home.

The Abes also travel to Tokyo regularly as a couple, to visit their grandchildren, who are living near the Japanese capital.

Another bonus from the Abe's European trip was their first visit to classical opera. "We always had heard about the famous La Scala Opera in Milano," he says, "and once we actually saw it, we were introduced to a new world. Now, we feel that enjoying opera music is part of our life." The Abes have purchased a laser viewer and are building a collection of famous operas on laser discs. They may not be able to visit La Scala more than once a year, but they can enjoy famous operas and classical concerts on their large screen TV any evening they like. They also read travel magazines and other publications aimed at senior citizens always in search of news linked to their sports, travel and entertainment interests.

Source: "Japanese Faces a Silver Society", *Japan Insight*, Profile D, Japanese Information Network, http://www.jinjapan.org/insight

APPENDIX 6:
PROBLEM SCENARIO CARD A

You are a Japanese family composed of a father, mother, two teenage children, and an elderly paternal grandfather living together in the grandfather's house in Kyoto. The father is a salaryman for a large Japanese corporation. The mother has decided to re-enter the labor force in order to pay for the increasing cost of education, including college. The teenagers are at a crucial time. The grades they make as high school seniors on the college entrance exams will determine whether they can get into top Japanese universities. The grandfather at 75 is in declining health.

Your dilemma is: the father is to be transferred to the United States to work at the TDK plant in Shawnee, Oklahoma for three years. Because it is the largest TDK plant in the USA, it is an important career step for the father. How will this affect various members of the family? What choices will have to be made?

Procedure:

1. Choose a chairperson and a recorder.
2. Read the data in the handout, and make your decisions based on Japanese cultural, economic, and social mores.

   One of the ways to break this complex problem down into more manageable parts is to subdivide your group into four roles: father, mother, teenagers, and grandfather. Each of these subgroups will meet and after considering all the alternatives for that member of the family, make a proposal concerning that member of the family to the whole group.

   After all the family member presentations have been made, the family as a whole will discuss all the proposals and come to a consensus decision. (In a consensus decision making process all members of a group agree to support the final solution. In contrast, in majority rule, the decision produces winners and losers.)
3. The family group will make its presentation to the class.

APPENDIX 7:
PROBLEM SCENARIO CARD B

You are members of the Japanese Institute of Population Problems who have been asked to develop a proposal that suggests some solutions to Japan's problem of too few workers to support the costs of taking care of the needs of Japan's rapidly aging population. Another problem that you must consider is that Japan's birth rate is dropping so that the population is no longer reproducing itself.

There are four sources of more workers for the labor force: more babies (a higher birthrate), more working women, later retirement age for all workers, and immigration of workers from outside Japan. After reading the background data, make the following decisions:

1. Which of these solutions will you suggest in your proposal? (You may choose more than one.) Why did you make this/these choice(s)? Are there any solutions that you did not wish to choose? Why?
2. What social and economic incentives will you provide to encourage the groups involved in the choices you made?
3. Discuss any cultural and social restraints that you might encounter in implementing these solutions.
4. Prepare a written proposal based on your decisions in Questions 1-3 to be presented orally to the long-range planning division of the Institute of Population problems (the rest of your class).

APPENDIX 8:
PROBLEM SCENARIO CARD C

You are the board of a major Japanese corporation one of whose branches manufactures school uniforms. Because of the declining birth rate in Japan, you are concerned that the market and therefore the profit that your company is making in school uniforms may not be as great as it once was. Read the background information given to you, and decide how you will respond to the predicted population trends in Japan in order to maximize profits.

After reading your data, your assignment is as follows:

1. Decide what new products you would like to produce in order to keep your company profitable.
2. Decide how you would like to market the product.

   Design an advertising campaign for your product.
   a. What media will you use to market it?
   b. What spokes person(s) will you hire to represent your new product line?
   c. Make up a slogan for your new product and campaign.
3. Make a presentation on your new product line to the class.

Japan: A Key Player in the Global Petroleum Game

by Maureen Whalen Spaight
E.R. Martin Jr. High School, East Providence, Rhode Island

NCSS STANDARDS

VIII. Science, Technology, & Society

- a. examine and describe the influence of culture on scientific and technological choices and advancement, such as in transportation, medicine, and warfare;
- b. show through specific examples how science and technology have changed people's perceptions of the social and natural world, such as in their relationship to the land, animal life, family life, and economic needs, wants, and security;
- d. explain the need for laws and policies to govern scientific and technological applications, such as in the safety and well-being of workers and consumers and the regulation of utilities, radio, and television.

IX. Global Connections

- b. analyze examples of conflict, cooperation, and interdependence among groups, societies, and nations;
- c. describe and analyze the effects of changing technologies on the global community;
- d. explore the causes, consequences, and possible solutions to persistent, contemporary, and emerging global issues, such as health, security, resource allocation, economic development, and environmental quality;
- e. describe and explain the relationships and tensions between national sovereignty and global interests, in such matters as territory, natural resources, trade, use of technology, and welfare of people;
- g. identify and describe the roles of international and multinational organizations.

X. Civic Ideals and Practices

- c. locate, access, analyze, organize, and apply information about selected public issues—recognizing and explaining multiple points of view;
- e. explain and analyze various forms of citizen action that influence public policy decisions;

OVERVIEW

Japan and the United States are economic superpowers. Together, they make up 40% of the world's trade. Japan is the largest importer of American goods, and is our second largest trading partner. In 1996, Japan exported $305 billion worth of machinery and equipment, including automobiles and ships throughout the world, with $92 billion worth going to the U.S. Despite its preeminence in the transportation industry, Japan must import almost 100% of the oil needed to keep its own industries and transportation systems operating. In 1995 Japan imported 264 million kiloliters or about $30 billion dollars worth of oil. As with other G-8 nations, the eight industrial powers of the world including Japan, the U.S., U.K., Canada, France, Germany, Russia, and Italy, the increased traffic in oil transport increases the risk of oil spills, as evidenced by recent spills along Japan's shores.

This lesson first investigates the inequitable distribution of resources, and the means by which a nation secures the resources it needs. It next focuses on the risks inherent in the transportation and use of fossil fuels, finishing with the steps Japan is taking as a world leader in developing alternate sources of energy and technology that will prevent the further degradation of the global environment. It centers on how Japan is working to resolve for itself and for other nations what has been called the trilemma of the three e-s: economy, environment and energy. The problem calls for all the industrialized nations of the world to use their diplomatic influence, to add their technical expertise, and to make a financial commitment to spearhead agreements to solve the problems of the environment. Japan has been doing just that. The various committees that the Keidanren has formed and the steps taken by the Ministry of the Environment such as the national Children's Ecology Club, testify to Japan's commitment. A *Yomiuri Shimbun* journalist sums up Japan's position: "With its war-renouncing Constitution, Japan should contribute to the world mainly through a diplomacy of peace. The environment seems a particularly suitable topic for any industrial nation to address. Japan has itself experienced severe pollution problems. It knows how pollution can be alleviated with technologies it has developed. People around the world are waiting to see if Japan will take the lead in the environmental arena."

RECOMMENDED GRADE LEVEL OR COURSE PLACEMENT

This lesson was designed to be used with junior and senior high school students or grades 7-12. The lesson could be incorporated into any social studies class or into an environmental studies course. For older students it would work well in a current issues course.

RECOMMENDED TIME ALLOTMENT FOR INSTRUCTION

The lesson should take three to four class periods. Use of Extension and Enrichment activities might require up to two weeks to explore other critical issues more thoroughly.

OBJECTIVES

Knowledge—Students will:

- identify some of technological changes occurring over the last two decades that have made a major impact on world economies and ecologies, for example, super tankers and fishing factories.
- explain the impact that oil spills can have on wildlife and littoral areas.
- define key terms related to environmental and diplomacy issues.
- research the ways that international organizations resolve conflicts, handle crises, and work to prevent environmental degradation.

Attitude—Students will:

- understand the responsibility that Japan and the other industrialized nations have to preserve the global environment.
- recognize the inherent conflicts that can occur between a healthy economy and a healthy environment.
- realize the need for Japan and the other industrialized nations to develop alternate energy sources for themselves and other nations.

Skills—Students will:

- use atlases, tables, and graphs to research economic and environmental data.
- identify and evaluate the means by which a nation secures the resources it needs, selecting those with the least negative consequences.
- understand and apply the principles of fair negotiations in group settings.
- use data from tables and maps to assess possible causes and form reasonable solutions to environmental problems, specifically transporting needed oil.
- use the Internet to locate web sites of citizens' action groups in Japan.

MATERIALS/RESOURCES NEEDED

Transparent plastic container (9" x 13" is sufficient), heavy grade motor oil or vegetable oil with food coloring, liquid detergent, 15-20 yards of colored yarn, 25 color-coded index cards, plastic wrap, construction paper, self-stick dots.

world atlases and world outline maps

Appendix 1, Table of World Oil Spills

Appendices 2-5, News articles from *Mainichi Daily News*, *The Daily Yomiuri*, and the *Providence Journal Bulletin*

VOCABULARY DEVELOPMENT:

Students should be familiar with the following terms and their definitions:

Agenda 21—An agreement adopted in 1992 by the U.N. to define norms on the sensible use of the environment

biodegradable—Able to be broken down into simplest forms by a natural process, e.g. the decomposition of leaves in soil

boom—An impermeable barrier used to contain the spread of an oil spill

Children's Ecology Club—Environmental volunteer groups for schoolchildren in Japan

crude oil—Oil as it is found in nature; unrefined oil

depletion—A reduction in the quantity or availability of something, e.g. the rain forests or fossil fuels

disbursants—Agents that break matter up into smaller particles, e.g. phosphates used to break down oil molecules

distribution—The arrangement of items over a specified area

Exclusive Economic Zones (EEZs)—200-mile extent of territorial waters claimed by individual nations; the areas in which nations claim the sole right to conduct economic activities such as fishing or mining

Group of Eight (G-8)—The eight major industrialized democracies of the world: Japan, Canada, France, Germany, Italy, the U.K., Russia, and the U.S.

infrastructure—The political and economic support system of a nation

littoral—Coastal regions; of or along the shore

multilateral—Involving more than two nations

NGOs—Non-government organizations, e.g. World Bank

negotiations—Discussions and agreements made between parties

permeable—Able to let fluids pass through

sanctions—Adverse actions taken against a nation for not complying with an agreement, e.g. loss of trade privileges

INSTRUCTIONAL PROCEDURES

A. Introduce the lesson by discussing the three main types of resources: capital, natural and human. Have students give examples of each. List G-8 nations on blackboard. (Japan, U.S., Italy, Germany, France, Canada, Britain, and Russia) Students should brainstorm what resources would be important to industrial nations; conclusion would be that a source of energy, especially oil would be vital.

B. Refer to atlas resource maps to determine which, if any, of the G-8 nations have oil. Students will see that Japan has virtually no petroleum of its own. Determine which nations in the world do have surplus oil and are not industrialized nations. The obvious answer is the countries of the Middle East such as Saudi Arabia, Kuwait, and United Arab Emirates, half a world away from Japan. (Students might plot the routes and estimate distances that oil has to be transported to Japan.)

C. Divide the room into 5-6 segments, marking off each with colored yarn or ribbon. Designate 4 of the groups as any of the G-8 nations, including Japan. Designate the other 2 groups as oil-producing but non-G-8 nations.

D. Have student teams refer to a resource map of their assigned countries in their atlases. Include both G-8 and developing countries to learn what resources each nation has and what they might need. Color-coded cards representing various resources are then allocated to each "country." Such commodities and resources might include coal, oil, navigable rivers, seaports, financial assets, machinery and transportation systems. A representative balance for Japan might be 2 money cards, 1 seaport card, and 2 machinery cards. U.S. resources might include land and agricultural products. The point to make is that while many countries may be rich in some resources, no country has everything it needs in the amount it needs. Trade, therefore, is the means by which nations balance the allocation of resources. Older students might use a nation's GNP or more detailed resource tables to proportionately allocate "resources."

E. Once students have completed research, allow a representative from each team to go to an area marked off by the yarn with 5 to 6 cards representing the nation's resources.

F. Briefly discuss the means by which a country could secure the resources it needs; possibilities include annexing land by buying it from another country; (e.g. the Louisiana Purchase). Another means is by invasion or as a settlement of an armistice such as the U.S. annexation of Puerto Rico, or Iraq's attempted annexation of Kuwait. The most common means, however, is through trade negotiations. For example, an oil-rich country could be landlocked and need to negotiate a right of passage through a neighboring country in order to transport its oil to other nations. What incentives might be offered? What exchanges might be made?

G. Allow students 5-10 minutes to try to secure the resources each team needs through negotiations. Younger students may employ a barter system and older students might consider that money most often changes hands in the exchange of commodities. Once time is called, students return to their own "nations" and assess the advantages of the trades they have made. Japan might have used its financial assets and other capital resources to secure oil which allows its economy, in turn, to remain strong. A discussion of interdependence might be appropriate here. What does Japan get from other nations, and what does it provide for them? Closure should be reached with idea that no nation has all the resources it needs, and that trade negotiations are the best way for nations to secure these.

Once it is established that Japan must have oil to maintain its industries and its transportation systems, the second day of the lesson should narrow the focus down to the costs and risks of transporting oil from oil-producing countries to those buying it.

H. Distribute copies of Appendix 1 to students. Using a laminated wall map of the world, have students take turns placing a self-stick dot at the site of each oil spill. All other students should mark each site on a blank outline map at their seat. Have students also analyze the table in terms of how the data is ordered (number of gallons spilled) What are some other ways of assessing how bad a spill is? (Suggestions might include cost of cleanup, damage to fishing areas and other wildlife, damage to property, etc.) What are some common causes of spills? (Weather, mechanical failure, human error)

I. After discussing other features of the table, students should look at the map again to find a pattern in the occurrence of some major oil spills. (All are near littoral areas containing hazards to navigation; oil spills seldom occur in open seas.) Next, note the dates of the two spills that occurred along Japan's coastline. (Both in 1997) Note that while Japan's spills are not among the largest in terms of number of gallons spilled, they are significant in that they occurred in the same year. How many of the spills occurred near one of the G-8 nations? Which occurred near the source of the petroleum? When did these occur? What historic events coincided with the time of the spills? Students should conclude that the greatest risk is to coastal areas which serve as nurseries for open sea fish species as well as habitat for various shell fish. Because the Japanese diet depends so much on fresh fish, how would they measure the seriousness of the spill? (Damage to shellfish beds and fish stocks would be critical to the economy of the Japanese.)

J. Demonstrate what happens in an oil spill by having students conduct the following exercise: Fill a shallow container with water about two inches deep. Add several drops of motor oil or cooking oil with food coloring for better visibility. Observe that the oil floats on the water. (Moving the container slightly to simulate wave action distributes the oil across a larger surface.) Adding ice cubes causes the oil to coagulate more, and if heavy enough, oil globules will sink to the bottom. Next add a few drops of liquid detergent. Oil on the surface will disburse and become thinner. Ask students if it is preferable to spread oil thinner, to sink it, or to keep it in one place. Use strips of plastic wrap as a boom to "corral" the oil and prevent spreading. How does the barrier contain the oil spill? What methods might be used to get the oil off the surface of the water? (To demonstrate the effects an oil spill has on seabirds and mammals, dip a feather in the oil before the detergent is added. Try to dry with a hair dryer; it will stay clumped, making it impossible for a bird to fly. Conduct same experiment after detergent has been added; feather will fluff up again, giving almost the same buoyancy it had before the spill.

K. Japan's concern with recent spills has been damage to its fishing grounds. Refer to the atlas again to locate Japan's major seaports. Which of these are also industrial centers and would, therefore, require or store large quantities of oil? (Yokohama is one of the world's busiest ports, and Tokyo contains the world's largest fish market. Both are situated on Tokyo Bay.) What problem can occur in Japan's economy when there is any spill near its coast?

The next four activities should be done in cooperative groups with 4-5 students assigned to each group. Each group will read one article, each from a different perspective, and report in jig-saw fashion to provide a comprehensive understanding of the issue:

L. Direct Group 1 to read the first article on the spill from the tanker, Diamond Grace, (Appendix 2) and answer the following questions:

1. Where did this spill occur? Locate it on a map.
2. What are the causes of this spill?
3. Why was the spill not as serious as previously believed?
4. What are some of the techniques used to reduce the effects of the spill?
5. What type of fishermen would be most affected by a shallow water spill such as the one in Tokyo Bay?

M. Direct Group 2 to read the second article on the Diamond Grace spill, (Appendix 3) and answer the following questions:

1. What did the reporter consider to be the most immediate threat resulting from the spill?
2. What were some of the secondary threats or problems caused by the spill?
3. What are two other major oil spills that have occurred off the coast of Japan?
4. What indicates that an American reporter wrote this article on the spill?
5. To what country was the ship registered?

N. Direct Group 3 to read the third article on the spill, (Appendix 4) and answer the following questions:

1. What government agency has jurisdiction over marine environmental disasters?
2. What additional cause did this reporter suggest for the spill?
3. From what country had the oil been purchased?
4. Why was a Panamanian ship transporting oil to Japan?
5. How many oil tankers are owned by Japanese firms? What percent of these are double hulled?

O. Direct Group 4 to read next article on the spill, (Appendix 5) and answer the following questions:

1. How would you describe the tone of the article?
2. From whose perspective is this written?
3. What predictions were being made as to how the spill would affect the market?
4. What had industries located along the bay done to minimize possible damage?
5. What measure did the government of Tokyo take to address the problem?

P. Debrief news articles analysis by drawing Venn diagram on board. In one circle list all the facts that seemed important from the perspective of the fishermen. In the other list those pieces of information that were important from the perspective of the news agency. In the overlapping portion of the circle, list those commonalities that pinpoint the key elements of the story. Commonalities might include the who, what, where, when elements of a news story, while different perspectives would be represented in the why and "so what."

Q. Have students use conclusions drawn during both days' discussions on the need for resources and the inherent dangers in transporting large quantities of resources such as oil, as a segue for the third and fourth day's activities, independent research and reporting.

Using an "Ask the Experts" format, have students roleplay one of the following situations. Students would have already researched one area of expertise. Presentations may be made by panels of students or by individuals.

SITUATIONS

1. An oil spill has occurred five miles off the coast of Japan causing billions of dollars of loss and damage. Commercial fishing industries in the area were totally ruined, and countless numbers of wildlife were destroyed. The ship involved is of American registry with a captain of Japanese citizenship. Who has the jurisdiction to lead an investigation of the incident? Would it be likely that criminal or civil charges would be filed? Under what circumstances? Who would likely be held liable for reparations, if any? Be sure to consider such designations as what constitutes international waters, and what the extent of liability is in commercial ventures. What effect could this incident and its aftermath have on relationships between the two countries? What are NGOs and other action groups doing?
2. Industry has always relied on the latest advancements in technology to increase production. While the wheel was first used in transportation, it quickly crossed over into production of energy and power. What inventions

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in use today still rely on the principle of the wheel? What are some of the alternate sources of energy that replaced the water wheel and the windmill? Has the ability to produce energy outweighed the need for it or vice-versa? Examine the different sources of energy: coal, oil, wood, solar, nuclear, and hydroelectric power. Devise a chart that compares cost, efficiency, availability and environmental impact. Write an essay on the preferred type of energy that would give the maximum output with the least environmental impact.

Present your information about energy efficiency in pie graph and bar graph form.

3. Japan is both a major importer and a major exporter of technology. Japanese-produced automobiles and communications equipment are evidenced in the world market. Japan also buys most of its pharmaceuticals and medical equipment from the United States. How does this mutual trade benefit each nation? What are the possible sources of conflict in such an arrangement? (Students should understand that while Japan's technology is world class, she cannot produce her own food due to lack of arable land, and so must buy it from the United States and other countries.) Analyze a physical map of Japan and estimate what percent of it is usable land. (only about 25%) What happens when a country cannot produce enough of its own goods? What happens when there is an imbalance of trade? How can countries solve the problems that arise when one country buys more from another than the other country buys from them? (Introduce concept of trade deficit. Help students to understand impact of the multi- billion trade deficit between Japan and U.S.) Assignment: You are a U.S. ambassador to Japan. Conduct a study of Japan's economy, its resources and other assets. Formulate a policy plan that can be used by the State Department to try to even out the balance of trade. What information would you need? What recommendations would you make? (Consider the consequences of allowing the imbalance to continue: sluggish economic growth at home, unemployment, etc.) What enticements or incentives could you offer Japan to accept your plan?

4. As one of the signatories of the Antarctic Treaty Consultative Parties treaty, you have had pressure brought on you to sign a bill that would prevent mining for mineral resources in the Antarctic region. Your country, Japan, is very oil poor, and discovery of oil under the polar icecap would be a great boon to your nation's industries. NGO's such as Green Peace and the World Wildlife Federation are lobbying anti-mining nations to impose trade sanctions on those nations who do not sign. As an advisor to the Diet, the information you provide will determine their course of action. Prepare a briefing for the House of Councillors that summarizes the terms of Agenda 21 of the Earth Summit of 1992. What recommendations would you make to them?

ASSESSMENT

- Can student use ten or more of the suggested vocabulary words appropriately in written or oral presentations?
- Can student itemize 3-4 negative impacts of oil spills?
- Can student formulate and articulate an opinion on any of the issues discussed, using supporting evidence?
- Does student meet criteria of a teacher-designed rubric that includes such parameters as thoroughness of research, quality of bibliography, and clarity of thought in completing independent research or role-play of activities listed above?
- Can student represent data in oral, written, and table or graph form?

EXTENSION AND ENRICHMENT

A. Students might research the latest technological advancements in energy- efficient automobiles developed by Japanese manufacturers. A comparative study could be made between the "eco-auto" and traditional design in terms of energy costs, energy savings, advantages to the environment, and ability to market the product.

B. Further research might be conducted on the many treaties in place to ensure the sensible use and sustainability of the earth's resources. Students could investigate the work of the U.N. and other organizations in their efforts to protect the environment and promote more equitable distribution of resources.

C. Students might investigate one of the many environmental issues Japan faces today, especially the "borderless" issues such as air pollution, acid rain, or ozone depletion caused by the burning of bituminous coal. Another investigation might be the environmental disasters Russia faces with deteriorating pipelines and contaminated soil not far from Japan's fishing waters. Yet another is the emergence of North Korea as a nuclear power. Any or all of these topics could be investigated from the perspective of Japan's leadership role in the Asia-Pacific region.

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APPENDIX 1:
WORLD OIL SPILLS

Year	*Location*	*Est. # Gal.*	*Type Spill*	*Cause*	*Solution?*
1967	Land's End, U.K.	38.2 million	Tanker *Torrey Canyon*	Weather	
1978	Germany	68.7 million	Tanker, *Cadiz* (French Registry)	Weather	
1979	Gulf of Mexico	140 million	Off-shore drilling rig	Mechanical Failure	
1979	Trinidad/Tobago, Caribbean	42.7 million	Tanker, *Atlantic Empress*	Collision/ Human Error	
1983	Iran, Persian Gulf	80 million	Platform rig	Mechanical Failure	
1983	Capetown, South Africa	78.5 million	Tanker, *Castillo de Bellver* (Spain)	Weather	
1988	Newfoundland, Canada	43.1 million	Tanker, *Odyssey* (Canada)	Weather	
1989	Gulf of Alaska	10.8 million	Tanker, *Exxon Valdez*	Human Error	
1991	Persian Gulf	240 million	Terminals/tankers	Deliberate Action	
1992	Uzbekistan	80 million	Oil Well	Equipment Breakdown	
1994	Usinsk, Siberia	30.7 million	Pipeline	Equipment Breakdown	
1996	Long Island Sound, Rhode Island	828,000	Barge, *North Cape*	Weather/ Human Error	
1996	United Kingdom	21.3 million	Tanker, *Sea Empress*	Weather/ Human Error	
1997	Sea of Japan	1.2 million	Tanker, *Kakhodka* (Russian)	Weather/ Ship Design	
1997	Tokyo Bay	390,000	Tanker, *Diamond Grace* (Panama)	Weather	

Oil Slick Reaches Yokohama, Kawasaki

Spill Estimate Revised Downward to 1,556 Kiloliters

Mainichi Daily News, p.1, Friday, July 4, 1997

Oil that spewed from a supertanker in Tokyo Bay on Wednesday washed ashore in Yokohama and Kawasaki early Thursday morning, while authorities revised the amount of the spill to one-tenth of the previously announced figure.

The Maritime Safety Agency (MSA) continued questioning the captain, pilot and other crew members of the tanker, Diamond Grace, on Thursday. MSA officials said their testimony so far suggest human error caused the ship to hit a reef six kilometers southeast of Yokohama.

MSA officials found patches of crude oil up to three kilometers long along four piers in the two port cities in Kanagawa Prefecture around 4 a.m., an agency spokesperson said.

The spill has spread to at least 13 kilometers wide and 15 kilometers long. The eastern edge of the slick advanced within seven kilometers of the city of Kimitsu in Chiba Prefecture, which forms the eastern shoreline of Tokyo Bay, while the western edge of the slick was several kilometers from the mouth of the Tama River, according to the agency.

The amount of the spilled oil, however, is far smaller than previously thought, according to Transport Minister Makoto Koga.

He told reporters that the Diamond Grace leaked only 1,556 kiloliters of crude oil, one-tenth of the figure announced by the MSA. Koga said he reported the mistake to Prime Minister Ryutaro Hashimoto.

In a separate news conference, Chief Cabinet Secretary Seiroku Kajiyama attributed the discrepancy to the fact that some 10,000 kiloliters of oil, which was thought to have been spilled, actually poured into a ballast tank on the ship.

Round-the-clock operations had succeeded in collecting only 160 metric tons of oil by Thursday morning. Hundreds more vessels, including 76 MSA patrol boats and 12 oil collection ships, took part in the cleanup effort.

Workers laid oil booms to block the spill, while others sprayed chemicals to neutralize and dissolve the leakage. Others used absorption mats to soak up the crude oil.

Crude-oil Spill Heads Towards Japan's Rich Fishing Grounds

The 11-Mile-Wide Slick Reaches Land in at Least Three Locations

The Providence Journal-Bulletin, p.A6 ,Thursday, July 3, 1997

Yokohama, Japan (AP)—A supertanker gashed its hull near the country's busiest port yesterday and dumped about 390,000 gallons of light crude that drifted towards rich fishing grounds.

Japanese officials today drastically reduced their earlier estimates of the amount of oil spilled by the ship in Tokyo Bay. They initially placed the figure at nearly 4 million gallons.

Maritime Safety Agency spokesman Masami Suda said authorities changed the estimate because a tank they had thought ruptured when the Diamond Grace ran aground south of Tokyo yesterday was found to be intact.

Early today, the 11-mile-wide slick had reached land in three places along the industrial shoreline of Yokohama and Kawasaki just south of Tokyo. More than a dozen people—mostly children—were sickened by the fumes.

Authorities feared the widening slick could also reach coastal fishing areas in the northern part of Tokyo Bay and on the Chiba peninsula on the bay's eastern side.

"The most important thing for us to do now is to limit the extent of the spill," said Shigehiro Sakamoto, head of the cleanup task force. "We are putting all of our resources into that."

The 147,012-ton Panamanian-registered Diamond Grace ran aground yesterday morning about 22 miles south of Tokyo, not far from Yokohama, Japan's busiest port.

The leaking stopped 1½ hours after the accident, and the black-and-white cigar-shaped vessel, sitting low in the water, moved to nearby Kawasaki to be emptied of its shipment.

Investigators were trying to determine what the single-hulled tanker had struck. Kyodo News agency reported it had scraped a reef in shallow waters in the middle of Tokyo Bay, tearing holes in an oil tank near the starboard bow. Officials were questioning the captain, Kyodo said.

The government yesterday said both the vessel's oil-storage tanks had sustained damage but later announced that only one had been gashed.

More than 100 ships have been mobilized to clean up the spill and slow the oil's advance north. Workers spread absorbent mats on the slick or scooped it up with barrels, buckets and ladles, and helicopters sprayed dissolving agents on it.

The spill was small compared with the world's largest oil spills, which range up to 79 million gallons, according to Golob's Oil Pollution Bulletin in Cambridge, Mass. It was only a fraction of the 11 million gallons dumped by the Exxon Valdez in Alaska in 1989.

Japan's worst oil spill occurred in 1974, when 2 million gallons poured from a storage tank in southwestern Japan.

Yesterday's spill was the second major oil accident this year in Japan. In January, a Russian tanker split and sank in the Sea of Japan, spilling 1.2 million gallons of fuel oil and fouling hundreds of miles of shoreline.

The light crude from yesterday's spill probably will be easier to clean up than the thicker crude that fouled Alaska's pristine coast.

"There's going to be more of it that will evaporate . . . , but still, when you've got that quantity of even light crude there's going to be significant beach impact," said Steve Provant, an American expert who helped oversee the Valdez cleanup for Alaska.

So long as all the crude is removed from shore, Tokyo Bay probably won't suffer from the tar balls and asphalt that formed on Alaska beaches, Provant said.

Early concerns yesterday were over the oil catching fire. The coast guard boats circled the hobbled tanker, warning fishing vessels against using cigarette lighters or matches. Coast guard helicopters hovered overhead, and the thick oil glistened on the water.

The threat of fire abated by nightfall as the fumes became less potent.

As investigators tried to figure out what exactly the tanker hit, fishermen wondered how the navigators of such a huge vessel could have misjudged the well-known contours of the packed bay.

"This area of the bay is very crowded with ships . . . so the tanker might have been trying to move out of the way of another ship when it ran aground," said Anguri Kamoshita, captain of a fishing boat.

Fifteen people who lived near the bay, including 13 children, were sickened by the strong odor yesterday and hospitalized.

The greatest immediate threat seemed to be to the bay's fishing grounds. Yokohama port is heavily industrialized and oil-storage facilities dot the coastline, but towns that depend on the bay's fish—which help feed Japan's largest metropolitan area—ring the bay as well.

Spill Reaches Kawasaki, Yokohama; 90% Smaller Than Initial Estimates

The Daily Yomiuri, Friday, July 4, 1997

Yomiuri Shimbun

The Maritime Safety Agency on Thursday said the amount of crude oil spilled by a tanker into Tokyo Bay was about 1,550 kiloliters, far below the initial estimate of 15,000 kiloliters.

The accident was earlier thought to be the nation's largest oil spill.

As of 4 p.m. Thursday, 570 kiloliters of oil had been recovered. The work of removing oil from the sea was going smoothly, and it was predicted that the thickest parts of the slick would be removed by Friday, according to an agency official.

The agency also confirmed Thursday that crude oil spilled by the 147,012-ton tanker Diamond Grace reached four areas in Kanagawa Prefecture between Kawasaki and Yokohama. Officials said there is no danger of the slick reaching Tokyo or Chiba shores.

The Panamanian-registered tanker, with a crew of 25, ran aground Wednesday morning six kilometers southeast of Honmoku, Yokohama, near the Uraga Channel.

The agency has so far mobilized 342 vessels for oil cleanup operations with the help of the Maritime Self-Defense Force and local fishermen.

As of 8 p.m. Thursday, the oil slick was estimated to measure nine kilometers from south to north and 12 kilometers from east to west, according to the agency.

On Thursday morning, the eastern tip of the slick was located 800 meters off Kimitsu, Chiba Prefecture. By noon it had moved westward towards the shores of Negishi, Yokohama, the agency said.

The circumference of the contaminated area narrowed from 55 kilometers as of 5:30 a.m. Thursday to about 34 kilometers by 8 p.m., the agency said.

On Wednesday, the agency had recovered about 160 kiloliters of oil after installing fences and oil-absorbing mats in a 12-kilometer zone along the spill. Officials estimated that about 30 percent of the spilled oil evaporated on Wednesday.

Shortly after it reduced speed to pass between two approaching ships, the tanker was buffeted by strong winds. The crew then felt a strong impact, Captain Hidenori Tsunematsu, 55, reported in a fax message sent to the tanker's navigation management firm on Thursday.

There was a southwesterly wind at the time of the accident and the agency suspects that the tanker, which was moving west of the Nakanose shallows, was pushed toward the shallows until it ran aground.

There are growing suspicions that human error was to blame for the accident. The agency has questioned Tsunematsu and other crew members on suspicion of professional negligence.

MSU patrol boats sprayed neutralizing chemicals to stop the oil from spreading.

The Diamond Grace, operated by a subsidiary of Nippon Yusen K.K., was bound for Mitsubishi Oil Company's refineries in Kawasaki with about 257,000 tons of crude oil from the United Arab Emirates.

Meanwhile, at a hastily arranged news conference on Thursday, Chief Cabinet Secretary Seiroku Kajiyama confirmed that the oil spill was much smaller than initial estimates.

It was originally reported that much of the crude oil stored in the ship's two ruptured tanks had spilled into the bay. But it was later discovered that a large amount of the oil had poured into an empty ballast tank through the ship's cracked bulkheads, Kajiyama said.

According to the Transport Ministry, Nippon Yusen K.K. measured the amount of oil remaining in the tanker's ruptured tanks and found that much of it had not leaked.

The ship is jointly owned by Nippon Yusen's Panamanian subsidiary and a Panamanian subsidiary of Ryoyu Tanker, an affiliate of Mitsubishi Oil Co.

Meanwhile, a senior Transport Ministry official said Thursday that the ministry plans to ask Japanese shipping firms to double-layer the hulls of their tankers. The Diamond Grace had a single-layered hull, and the accident might have been avoided if it had been double-layered.

As of 1996, Japanese firms owned 260 tankers, of which only 27 had double-layered hulls.

Tokyo Oil Spill Drifting Far and Wide

The Daily Yomiuri, Friday, July 4, 1997

Yomiuri Shimbun

The crude oil that spilled into Tokyo Bay on Wednesday from the Diamond Grace carries with it a foul smell and has coated the water with a copper-toned film.

The oil slick has spread from Chiba to Kanagawa prefectures, leaving local fisheries and industries horrified at the scope of their future financial losses.

By early Thursday morning, the slick had reached Ogijima and Higashi Ogijima piers in Kawasaki Bay.

However, the oil has apparently been diluted to some degree by solvents, Kawasaki City officials said Thursday.

At Tokyo Electric Power Co.'s thermoelectric power station located at Yokohama Port, floating oil barriers were set up to prevent oil from entering an intake pipe.

The company also set up a 40-member task force to patrol the area on a 24-hour basis.

Oil was also spotted Thursday at Daikoku and Honmoku wharves at Yokohama Port. Yokohama officials said they began spraying solvents and erecting floating oil barriers on the bay earlier in the day.

The Kanagawa Prefecture Fishermen's Cooperative Association Union, which comprises 24 fishermen's co-ops in Kanagawa Prefecture, ordered each association to stop fishing Thursday and mount a patrolling effort.

The oil spill has also reached Kisarazu Port in Chiba Prefecture. A total of seven fishermen's trade groups there have sent patrol boats to the area, which is known as a prime fishing ground for short-necked clams. Local fishermen say the oil spill may end up ruining their livelihoods.

At a plant belonging to New Nippon Steel Corp. in Kimitsu, Chiba Prefecture, oil fences were set up to shield two intake pipes. The plant also sent a patrol ship to monitor tidal movements around the clock.

Wholesale fish dealers in Tokyo are reportedly worried that consumers will reject fish caught in Tokyo Bay in the wake of Wednesday's oil spill.

Prices at the Tokyo Metropolitan Central Wholesale Market in Tsukiji, Tokyo, normally rise just before the weekend. However, they are now expected to plunge due to fears among consumers that fish have been contaminated by oil.

Dealers at the market predicted a sharp decline in local fish supplies beginning Friday, as fishermen parked their boats Thursday moored to assist with oil recovery efforts.

TOKYO SETS UP TASK FORCE

The Tokyo Metropolitan Government established a task force Thursday morning under Tokyo Gov. Yukio Aoshima to explore emergency measures to deal with the damage caused by the oil spill.

In its first meeting at 9 a.m. the same day, Aoshima expressed concern about the harm the spill might do to the natural environment in and around Tokyo Bay.

What is a Good Citizen?

by Susan Russell Toohey
Lewis and Clark Middle School, Omaha, Nebraska

NCSS STANDARDS

VIII. Science, Technology, and Society

- d. Explain the need for laws and policies to govern scientific and technological applications, such as in the safety and well-being of workers and consumers and the regulation of utilities, radio, and television.

IX. Global Connections

- e. Describe and explain the relationships and tensions between national sovereignty and global interests, in such matters as territory, natural resources, trade, use of technology and the welfare of people.
- f. Demonstrate understanding of concerns, standards, issues, and conflicts related to universal human rights.

X. Civic Ideals and Practices

- b. Identify and interpret sources and examples of the rights and responsibilities of citizens.
- e. Explain and analyze various forms of citizen action that influence public policy decisions.
- j. Examine strategies designed to strengthen the "common good," which considers a wide range of options for citizen action.

OVERVIEW

This lesson is designed to give middle school students the opportunity to compare and contrast the ideas of citizenship in the United States and Japan. Students will review various sources to determine different perspectives of citizenship. They will identify the components of citizenship by reading and responding to fact cards as a small group. Finally, they will complete a Venn diagram to illustrate the commonalties and the unique components of citizenship in each country.

The lesson deals with volunteer service and the expectations of the society for its citizens to do community service. In the U.S., a national emphasis has been placed on service learning as the vehicle for teaching our children how to be good citizens. Research reported by John Patrick in his article, "Civil Society in Democracy's Third Wave," reflects hope for Americans in that, "if our students are to be equipped for responsible citizenship in a constitutional democracy, then they must develop the civic skills and virtues needed for effective participation in civil society organizations" (1996, p. 416). He further suggests that to attain these goals, "behavioral skills and dispositions (or virtues) pertaining to leadership, cooperation, trust, tolerance, civility, and self-reliance should be developed through school and in the community outside the school" (p.417).

Although corporate volunteerism has been a part of Japan for some time, the Kobe earthquake in 1995 motivated many companies to become more active. Today Japanese society is encouraging volunteerism and recognizing this as an important component of citizenship.

RECOMMENDED GRADE LEVEL OR COURSE PLACEMENT

This lesson was created for middle school students, but the lesson could be easily adapted for older and younger students. It could be used as a starting point for a government, civics or history class on the topic of identifying aspects of citizenship.

RECOMMENDED TIME ALLOTMENT FOR INSTRUCTION

This lesson could be completed easily in two class sessions and put into one class day if some of the activities were assigned as homework or individualized preparatory work. The lesson could also take longer if the extensions are utilized.

OBJECTIVES

Knowledge—Students will:

- define citizen, service learning, and volunteer.
- give examples of the behaviors of a good citizen.
- identify the role of a good citizen.

Attitude—Students will:

- develop an understanding of the components of citizenship in the United States and Japan.
- appreciate their rights and responsibilities as U.S. citizens.

Skills—Students will:

- work as a member of a small group.
- illustrate the role of a good citizen through example.
- role play one component of Japanese citizenship.

RESOURCES NEEDED

Appendix 1: Fact Cards
Appendix 2: Fact Card Answer Key
Appendix 3: Fact Card Choice Sheet
Appendix 4: Venn Diagram (one for each student)
Appendix 5: Sample Immigration and Naturalization Test
Definition of a good citizen as illustrated in a U.S. textbook (student's own text)
Dictionary

For extensions:

U.S. and Japanese newspapers

Congressional e-mail address (see Supplemental Resources)

VOCABULARY DEVELOPMENT

civil society—structured group of individuals with an established set of rules and expectations

service learning—service that is linked to the curriculum so that the service is an integral part of the learning process and produces an active citizen

volunteerism—service that is a community good, but has little or no connection to the curriculum

INSTRUCTIONAL PROCEDURES

A. The day before this lesson have students interview their parents and friends and ask them, "What do you think a good citizen is in the United States?" or "Fill in the blank: A good citizen in the United States is/does...." Ask that students jot down these responses and bring them to class the following day.

B. Introduce the lesson by asking students to look up the definition of citizen in their textbook. List the components on the board. Have the students then look up the words citizen and citizenship in the dictionary. List the components on the board. Discuss the similarities and differences in the two definitions. Next, relate that the concept of citizenship is somewhat different in the United States and Japan. Explain that they will be studying interview responses to the question, "What is a good citizen?" and making comparisons and contrasts between the United States and Japan.

C. Divide the class into six groups of three to five students. Explain that each group will be responsible for analyzing the role of a good citizen in the United States and Japan from a different resource. Hand out to each group one Fact Card (Appendix 1) for defining citizenship, or the role of a good citizen.

GROUP ONE: Fact Card A (Japanese Adult Responses)

GROUP TWO: Fact Card B (U.S. Adult Responses)

GROUP THREE: Fact Card C (U.S. student responses to volunteerism)

GROUP FOUR: Fact Card D (Japanese student responses to volunteerism)

GROUP FIVE: Fact Card E (U.S. student interview responses)

GROUP SIX: Fact Card F (Japanese student interview responses)

D. Place the possible identifiers for each card on the overhead. (Appendix 3)

E. Each small group meets and reads the facts on its particular card. The group then tries to determine which group (as listed on the overhead) responded in that manner. Allow no more than 5 minutes for this part of the lesson. The small group then shares with the class its hypothesis, matches its card with the proper respondent, and supports its conclusion with reasoning.

F. After all groups have reported and discussed, reveal to the class the identity of each Fact Card (see Appendix 3). Discuss the similarities and differences between the U.S. and Japanese definition of citizenship from the different respondents.

G. Have the students complete the Venn diagram (Appendix 4) to illustrate the similarities.

H. Discuss and analyze with the students which components of Japanese citizenship would be difficult for them to practice. Hypothesize which U.S. component would be difficult to practice if you were Japanese. Ask the students to conduct research to find facts that support or discredit their hypothesis.

I. Have students conduct research so that they can role play a component of ideal citizenship from each culture.

J. For homework, the student writes a letter to a middle school student from Japan. In the letter, assume that this Japanese middle grade student is moving to the United States and is curious about the role of a good citizen. Explain to this person how the U.S. system is similar and how it is different from Japan. Include specific examples.

ASSESSMENT

- Student participates in class discussions.
- Student adequately reasons which Fact Cards are Japanese and which are U.S. responses.
- Student successfully completes the Venn diagram.
- Evaluation of letter done as homework. Sample letter:

Dear Ms. Hirano,

I understand that you are coming to the United States and have heard some things about our society and culture that are different from yours. I hope this letter explains things for you a little better.

Just like in Japan, we are expected to vote in the local and national elections. Our voter turn-out is just about like yours. It is too bad since we have the right to vote, we should use it! In the United States we are also concerned about the environment. In some of our school classes we do recycling, environment clean-up and earth watch activities. I really enjoy being a part of these things because I feel as though I am contributing to my community.

There are some things that are different here. In our class we do service learning, which is like volunteering, but it is a part of the class. We even get graded on it! A lot of my friends do volunteer work in their churches and through the Scouts or other social clubs. You find all kinds of businesses volunteering their time to the community, also. Our president has made volunteering apart of the nation's agenda, so I guess he thinks it is important, too.

I was surprised to hear that in Japan a good citizen does not stand out or make waves. Here in the United States people are encouraged to speak their minds and "be heard." Maybe you will like these things, and maybe you will find them strange. What I do hope is that you find friendship. I can't wait to meet you!

Sincerely,
Susan

EXTENSION AND ENRICHMENT

A. Clip newspaper articles illustrating good citizenship characteristics from Japanese and U.S. newspapers. Have students create a large bulletin board under the heading "Good Citizens are...." as a Venn diagram to illustrate the commonalties and differences. Japanese publications in English may be obtained at local bookstores, libraries, and on the Internet.

B. Have students interview immigrants to the United States and analyze their perception of citizenship. Compare and contrast that to those living in the United States and Japan. Ask the immigrant to come to the class to discuss perceptions of citizenship.

C. Write a letter or e-mail your Congressional representative about citizenship. What does he or she see as the role of a good citizen? What responsibilities does the elected official have toward the citizens? (see Supplemental Resources).

D. Have students read the U.S. and Japanese Constitutions. Create a Venn diagram for these documents, or prepare an oral presentation for the class (see Supplemental Resources). Have the students research the circumstances surrounding the drafting of the present Japanese constitution.

E. Administer the Immigration and Naturalization Test (Appendix 5) to students. Analyze why the exam has the questions that it does and what obstacles an immigrant must overcome to become a United States citizen (see Supplemental Resources).

SUPPLEMENTAL RESOURCES

Congressional e-mail addresses found at: http://lcweb.loc.gov/global/legislative/email.html

Facts About Japan. The Constitution of Japan. Produced by the International Society for Educational Information code #05202-0396 available from Consulate General of Japan offices.

Hitoshi, C., "So You Want to Volunteer? The Rise of Corporate and Governmental Support for Volunteerism in Japan," *Look Japan*, Vol. 43, No. 496, July 1997.

Immigration and Naturalization Test found at your local INS office.

Tasker, Peter. *The Japanese: A Major Exploration of Modern Japan.* New York: Dutton, 1987.

CITATIONS/BIBLIOGRAPHY

Kahne, J. and Westheimer, J. "In the Service of What? The Politics of Service Learning," *Phi Delta Kappan*, May 1996.

Patrick, John. "Civil Society in Democracy's Third Wave," *Social Education*, October 1996.

Personal interviews with Japanese and U.S. adults and students.

APPENDIX 1
FACT CARDS

Cut apart and laminate these for reuse. Give each group one card for them to determine which group responded to the question "What is a good citizen?" Have the choices for identification on the overhead. (Appendix 3)

FACT CARD A

Be law abiding
Cooperate with the group
Be honest
Be responsible for your actions
Recycle
Do not stand out
Be polite
Vote

FACT CARD B

Vote
Be law abiding
Volunteer
Recycle
Be involved in community
Be respectful of all cultures
Pay taxes
Support the government

FACT CARD C

Do volunteer work
Follow laws
Keep the environment clean
Help out other people
Defend their country
Pay taxes
Vote

FACT CARD D

Do not hurt others
Respect others (including parents, teachers)
Do school work
Work together
Obey parents
Follow rules
Vote
Care for the earth

FACT CARD E

Get involved
Clean the environment
Obey the law
Volunteer
Help the homeless/others
Recycle

FACT CARD F

Follow the group
Obey the law
Help when asked
Do your best in school
Be polite
Obey your elders

APPENDIX 2
ANSWERS TO THE FACT CARDS

FACT CARD A was the composite response gathered from adults in a Japanese community.

FACT CARD B was the composite response gathered from adults in a U.S. community.

FACT CARD C was the composite response in a U.S. student volunteer survey.

FACT CARD D was the composite response in a Japanese student volunteer survey.

FACT CARD E was the composite response from a sample U.S. seventh grade.

FACT CARD F was the composite sample from a Japanese junior high school.

APPENDIX 3
CHOICES FOR FACT CARDS

Select the group that is the most likely source of the statements that are listed on the card your group has before you. Think of reasons why that card is the best match.

Choices

U.S. middle school students

Japanese adults

U.S. volunteer survey

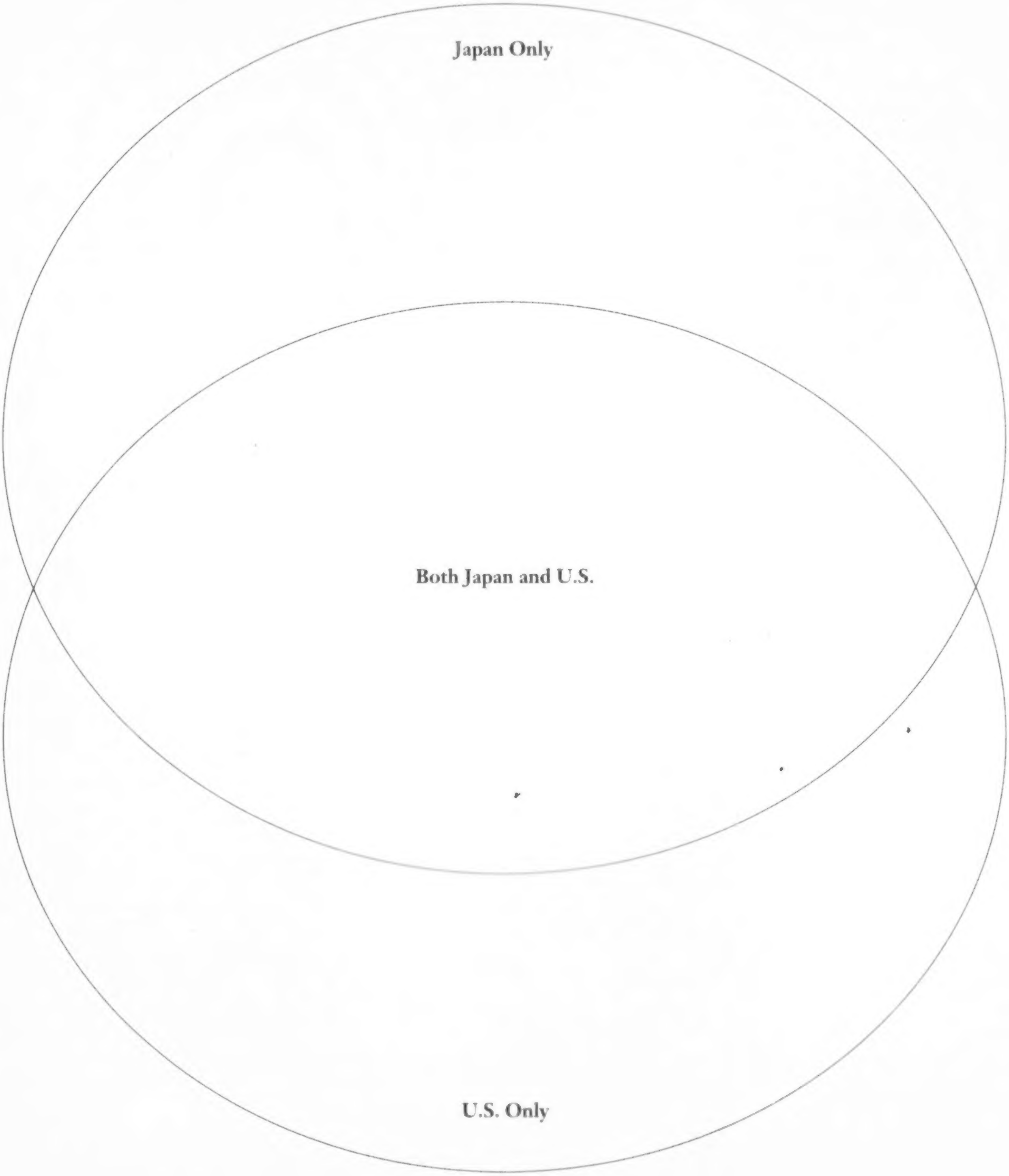
U.S. adults

Japanese volunteer survey

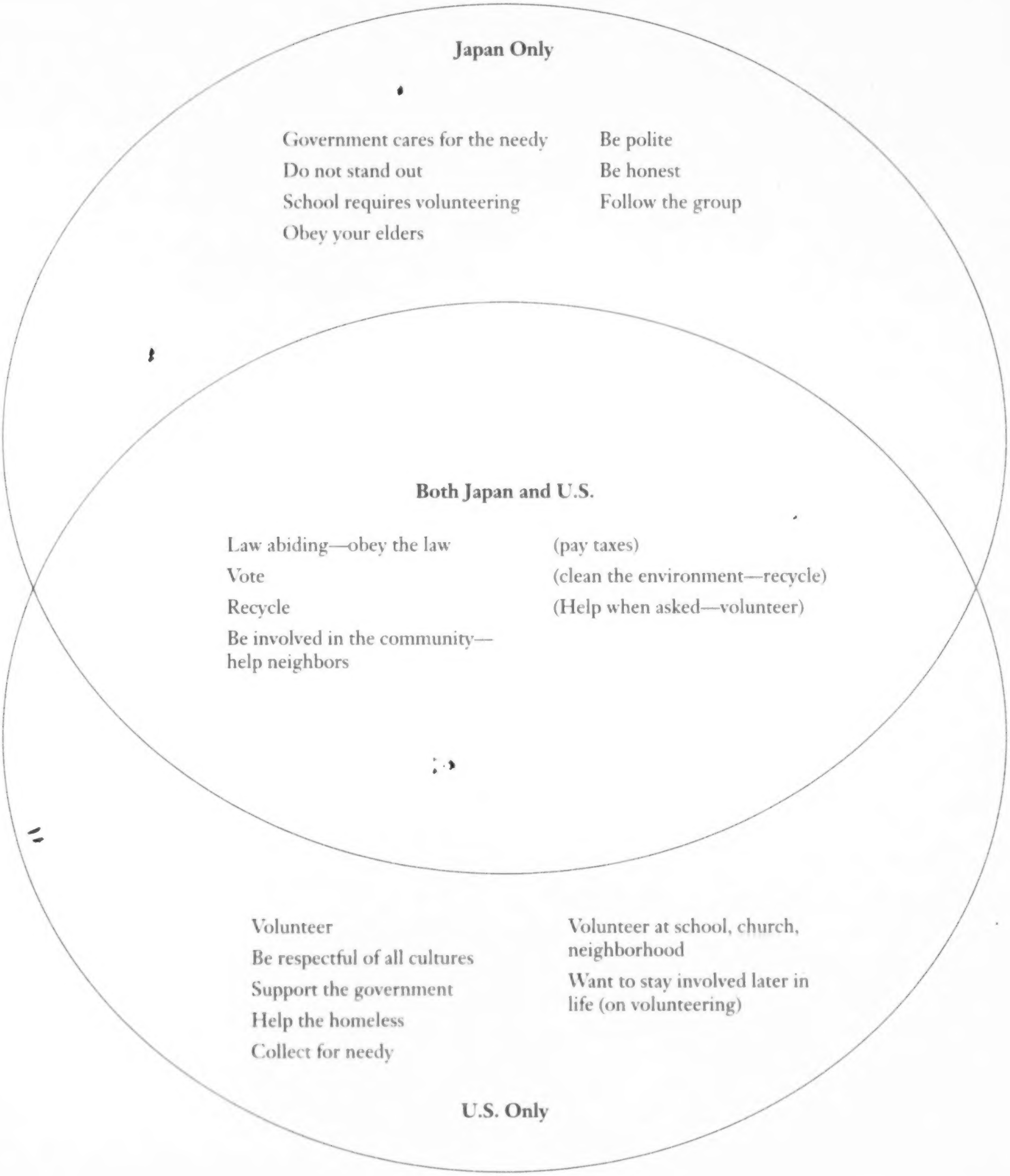
Japanese junior high students

APPENDIX 4
VENN DIAGRAM

Complete the diagram to illustrate the similarities and differences in the responses to the concepts of citizenship. Place the concepts that are unique to Japan in the Japanese circle, and concepts only found in the U.S. in the U.S. circle. If the concept is evident in both countries, place it in the intersection of the two circles. Read each response carefully to determine if there is a similarity, but worded in a different manner.



APPENDIX 4 (CONTINUED): SAMPLE RUBRIC FOR VENN DIAGRAM RESPONSES



Japan Only

- Government cares for the needy
- Do not stand out
- School requires volunteering
- Obey your elders
- Be polite
- Be honest
- Follow the group

Both Japan and U.S.

- Law abiding—obey the law
- Vote
- Recycle
- Be involved in the community—help neighbors
- (pay taxes)
- (clean the environment—recycle)
- (Help when asked—volunteer)

U.S. Only

- Volunteer
- Be respectful of all cultures
- Support the government
- Help the homeless
- Collect for needy
- Volunteer at school, church, neighborhood
- Want to stay involved later in life (on volunteering)

APPENDIX 5:
SAMPLE IMMIGRATION AND NATURALIZATION TEST

Department of Justice
Immigration & Naturalization Service
Typical Questions

1. What are the colors of our flag?
2. How many stars are there in our flag?
3. What color are the stars on our flag?
4. What do the stars on the flag mean?
5. How many stripes are there in the flag?
6. What color are the stripes?
7. What do the stripes on the flag mean?
8. How many states are there in the union?
9. What is the 4th of July?
10. What is the date of Independence Day?
11. Independence from whom?
12. What country did we fight during the Revolutionary War?
13. Who was the first President of the United States?
14. Who is the President of the United States today?
15. Who is the Vice-President of the United States today?
16. Who elects the President of the United States?
17. Who becomes President of the United States if the President should die?
18. For how long do we elect the President?
19. What is the Constitution?
20. Can the Constitution be changed?
21. What do we call a change to the Constitution?
22. How many changes or amendments are there to the Constitution?
23. How many branches are there in our government?
24. What are the three branches of our government?
25. What is the legislative branch of our government?
26. Who makes the laws in the United States?
27. What is Congress?
28. What are the duties of Congress?
29. Who elects Congress?
30. How many Senators are there in Congress?
31. Can you name the two Senators from your State?
32. For how long do we elect each Senator?
33. How many Representatives are there in Congress?
34. For how long do we elect the Representatives?
35. What is the Executive Branch of our government?
36. What is the Judiciary Branch of our government?
37. What are the duties of the Supreme Court?
38. What is the supreme law of the United States?
39. What is the Bill of Rights?
40. What is the capital of your state?
41. Who is the current governor of your state?
42. Who becomes President of the U.S.A. If the President and the Vice-President should die?
43. Who is the Chief Justice of the Supreme Court?
44. Can you name the thirteen original states?
45. Who said, "Give me liberty or give me death"?
46. Which countries were our enemies during World War II?
47. What are the 49th and 50th states of the Union?
48. How many terms can a President serve?
49. Who was Martin Luther King, Jr.?
50. Who is the head of your local government?
51. According to the Constitution, a person must meet certain requirements in order to be eligible to become President. Name one of these requirements.
52. Why are there 100 Senators in the Senate?
53. Who selects the Supreme Court justices?
54. How many Supreme Court justicies are there?
55. Why did the Pilgrims come to America?
56. What is the head executive of a state government called?
57. What is the head executive of a city government called?
58. What holiday was celebrated for the first time by the American colonists?
59. Who was the main writer of the Declaration of Independence?
60. When was the Declaration of Independence adopted?
61. What is the basic belief of the Declaration of Independence?
62. What is the national anthem of the United States?
63. Who wrote the Star-Spangled Banner?
64. Where does freedom of speech come from?
65. What is the minimum voting age in the United States?
66. Who signs bills into law?
67. What is the highest court in the United States?
68. Who was the President during the Civil War?
69. What did the Emancipation Proclamation do?
70. What special group advises the President?

APPENDIX 5 (CONTINUED): SAMPLE IMMIGRATION AND NATURALIZATION TEST

71. Which President is called the "Father of our Country"?
72. What Immigration and Naturalization Service form is used to apply to become a naturalized citizen?
73. Who helped the Pilgrims in America?
74. What is the name of the ship that brought the Pilgrims to America?
75. What were the 13 original states of the United States called?
76. Name 3 rights or freedoms guaranteed by the Bill of Rights?
77. Who has the power to declare war?
78. What kind of government does the United States have?
79. Which President freed the slaves?
80. In what year was the Constitution written?
81. What are the first 10 amendments to the Constitution called?
82. Name one purpose of the United Nations.
83. Where does Congress meet?
84. Whose rights are guaranteed by the Constitution and the Bill of Rights?
85. What is the introduction to the Constitution called?
86. Name one benefit of being a citizen of the United States.
87. What is the most important right granted to US Citizens?
88. What is the United States Capitol?
89. What is the White House?
90. Where is the White House located?
91. What is the name of the President's official home?
92. Name one right guaranteed by the First Amendment.
93. Who is the commander in chief of the US military?
94. Which President was the first Commander in Chief of the U.S. Military?
95. In what month do we vote for the President?
96. In what month is the new President inaugurated?
97. How many times may a Senator be re-elected?
98. How many times may a Congressman be re-elected?
99. What are the 2 major political parties in the U.S. today?
100. How many states are there in the United States?

APPENDIX 5 (CONTINUED): SAMPLE IMMIGRATION AND NATURALIZATION TEST ANSWER SHEET

1. Red, white, and blue
2. 50
3. White
4. One for each state in the Union
5. 13
6. Red and white
7. They represent the original 13 states
8. 50
9. Independence Day
10. July 4th
11. England
12. England
13. George Washington
14. Bill Clinton
15. Al Gore
16. The Electoral College
17. Vice President
18. Four years
19. The supreme law of the land
20. Yes
21. Amendments
22. 26
23. 3
24. Legislative, Executive, and Judiciary
25. Congress
26. Congress
27. The Senate and the House of Representatives
28. To make laws
29. The people
30. 100
31. (insert local information)
32. 6 years
33. 435
34. 2 years
35. The President, cabinet, and departments under the cabinet members
36. The Supreme Court
37. To interpret laws
38. The Constitution
39. The first 10 amendments of the Constitution
40. (insert local information)
41. (insert local information)
42. Speaker of the House of Representatives
43. William Rehnquist
44. Connecticut, New Hampshire, New York, New Jersey, Massachusetts, Pennsylvania, Delaware, Virginia, North Carolina, South Carolina, Georgia, Rhode Island, and Maryland
45. Patrick Henry
46. Germany, Italy, and Japan
47. Hawaii and Alaska
48. 2
49. A civil rights leader
50. (insert local information)
51. Must be a natural born citizen of the United States; Must be at least 35 years old by the time he/she will serve; must have lived in the United States for at least 14 years
52. Two (2) from each state
53. Appointed by the President
54. Nine (9)
55. For religious freedom
56. Governor
57. Mayor
58. Thanksgiving
59. Thomas Jefferson
60. July 4, 1776
61. That all men are created equal
62. The Star-Spangled Banner
63. Francis Scott Key
64. The Bill of Rights
65. Eighteen (18)
66. The President
67. The Supreme Court
68. Abraham Lincoln
69. Freed many slaves
70. The cabinet
71. George Washington
72. Form N400, "Application to File Petition for Naturalization"
73. The American Indians (Native Americans)
74. The Mayflower
75. Colonies

APPENDIX 5 (CONTINUED):
SAMPLE IMMIGRATION AND NATURALIZATION TEST ANSWER SHEET

76. (a) the right of freedom of speech, press, religion, peaceable assembly and requesting change of government.
    (b) The right to bear arms (the right to have weapons or own a gun, though subject to certain regulations).
    (c) The government may not quarter, or house, soldiers in the people's homes during peacetime without the people's consent.
    (d) The government may not search or take a person's property without a warrant.
    (e) A person may not be tried twice for the same crime and does not have to testify against him/herself.
    (f) A person charged with a crime still has some rights, such as the right to a trial and to have a lawyer.
    (g) The right to trial by jury in most cases.
    (h) Protects people against excessive or unreasonable fines or cruel and unusual punishment.
    (i) The people have rights other than those mentioned in the constitution.
    (j) Any power not given to the federal government by the constitution is a power of either the state or the people.
77. The Congress
78. Republican
79. Abraham Lincoln
80. 1787
81. The Bill of Rights
82. For countries to discuss and try to resolve world problems; to provide economic aid to many countries.
83. In the Capitol in Washington, D.C.
84. Everyone (citizens and non-citizens living in the U.S.)
85. The preamble
86. Obtain Federal government jobs; travel with a U.S. Passport; petition for close relatives to come to the U.S. to live
87. The right to vote
88. The place where Congress meets
89. The President's official home
90. Washington, D.C. (1600 Pennsylvania Avenue, N.W.)
91. The White House
92. Freedom of: speech, press, religion, peaceable assembly, and, requesting change of the government
93. The President
94. George Washington
95. November
96. January
97. There is no limit
98. There is no limit
99. Democratic and Republican
100. Fifty (50)

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